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THE CHURCHES AND EDUCATED MEN

EDWIN N. HARDY

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The Churches and Educated Men

A Study of the Relation of the Church to Makers and Leaders of Public Opinion

By
EDWIN NOAH HARDY, M.A.
Minister of the Bethany Congregational Church, Quincy, Massachusetts.

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To My Wife

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THE FOREWORD AND THE VIEW-POINT

"The man who would show to common minds the connection between colleges and the interests of the church, would be a benefactor to his species."—*President Timothy Dwight.*

"But whatever may have been in the past, or now are, the shortcomings and limitations of American colleges, they represent the mainspring of opportunity and preparation to the large majority of those who guide the destinies, dominate the affairs, and lead in the intellectual and artistic progress of our Nation."—*John W. Leonard, Editor of "Who's Who in America."*

"If you glance at history's pages,
In all lands and eras known,
You will find the vanished ages
Far more wicked than our own.
As you scan each word and letter,
You will realize it more,
That the world to-day is better
Than it ever was before."

—*Ella Wheeler Wilcox.*

CHAPTER I

THE FOREWORD AND THE VIEWPOINT

PRINCE BISMARCK once observed, "You must lead Germans through their princes." The truth of this utterance has the widest application and the deepest significance. One of the most serious charges made against the Christian Church is that she is losing her hold on men of intellect. The future is dark indeed if this be true. If the Church fails to enlist in her ranks the makers and leaders of public opinion, then her condition is most deplorable and her prospects are most discouraging. If, however, it be a fact, the sooner the Church knows it the better; but if the Church is winning success rather than suffering defeat, then let the welcome truth silence the carping pessimists and arouse and stimulate the hopeful. In any case, the truth is the chief desideratum and should be known. From the diagnosis, if actual decay and disease be found, the remedy will be all the more quickly discovered and applied, for such is the recuperative power of the Church; if, however, it is ascertained that there is increasing strength, more vitality, and

a positive and healthful development, then by all means let us have the advantages and encouragements accruing therefrom.

It has been said that the tide of the Protestant Reformation in Europe was largely checked by Jesuitical influences in the great colleges and universities. All concede that he who dominates the currents of thought and life which issue from the fountains of influence in the great educational institutions is a master of the policies and destinies of the people. The same is also true, though to a lesser degree, of every man who is a maker and leader of public opinion. Consequently the influence of the Church upon such men is a matter of the most vital and serious concern. While the intrinsic worth of one soul in the sight of God is as great as that of another, in the world of influence some men outweigh their fellows a hundredfold. A well-known bishop has recently said that he is ready to match one well-trained, consecrated college man against one thousand ignorant evil-doers. The very extravagance of such an utterance serves to emphasize the worth of the Christian leader to the Church and to the community.

"The destiny of any nation at any given time," says Goethe, "depends on the opinions of the young men who are under twenty-five years of age." Fortunately the Church is be-

ginning to recognize how largely her prosperity depends upon her ability to win and hold the men. After a surprising lethargy she has recently awakened to a new sense of the importance of this neglected field of effort. Hardly any other phase of church work is receiving more attention at present. But there seems to be the wide-spread opinion that the Church is making a lamentable failure in the matter of winning men. It is said "that the ratio of males to females in church-membership is steadily diminishing"; "that the men no longer attend the services of the Church as they once did"; "that the gulf is daily widening between the Church and the laboring-man," and, "that the Church fails to win the men of intellect." Of these various and serious charges the last is the most grave. For surely there is little hope to reach the rank and file if the leaders of men are indifferent to the message and mission of the Church.

In this investigation we limit ourselves to this last charge, and seek, if possible, trustworthy information not only concerning the trend of the religious life among educated men, but also to inquire respecting the present status of the Church among the leaders of public opinion. It is not altogether easy to determine the field and the method of this interesting and important research. To some it might

seem more direct and satisfactory to study individually the religious life of the great intellectual leaders. This is open, however, to serious objections and great difficulties. It would be a well-nigh endless task to secure adequate information concerning a sufficient number to furnish satisfactory data for a convincing conclusion, though such a study would produce most profitable results. We have, however, made choice of the college man as the best all-round representative of the man of brains. Not that every college graduate is a maker or leader of public opinion, or that none but college men ever reach the front ranks of intellectual leadership; but, as we shall have occasion later to show, college men for some reason exert an influence remarkably potent and altogether out of proportion to their numerical strength. Furthermore, here is a large group of men concerning whom there is much trustworthy information in a very accessible form. Another consideration has also had weight in determining the field of this investigation. The facts and figures herein presented respecting the religious life of the college man are full of interest for many other reasons aside from that which has led to their immediate use and compilation.

While the data for the religious status and statistics of college students is abundant for

the present, it is surprisingly meager, and in many cases unreliable, concerning the past. Many of the striking utterances of eminent men, as well as quotations from some of the best writers prove under examination nothing more than hearsay or guesswork. The greatest difficulty has been experienced in substantiating certain current statements concerning the religious life in the college of bygone days. Some indeed may pronounce adversely on the evidence herein presented. All that we claim is, that we have not intentionally summoned to the witness-stand one whose testimony we had reason to question. For the benefit of those who disagree, as well as for those who agree with us, we shall cite as far as practicable our authorities. We have been in communication with every college and university in the country founded before 1825 and with a large share of those established in recent years. From correspondence with the officers of these colleges certain reliable historians of each have been suggested. So far as possible these authorities have been consulted, and from them most of our citations are drawn. If the credibility of the testimony depends upon the character of the witness, we would say that some of those quoted are recognized as the very best authorities on the subject that our country has produced. It should also be

said that the investigation was begun and continued with no theory to uphold but simply to ascertain the facts. We believe that this method of presenting our authorities and of citing in direct quotation the opinion of those best qualified to speak upon the subject will prove exceedingly valuable to the reader. It will enable him to weigh the facts and figures and to draw his own inferences, and at the same time will furnish him data which are well-nigh inaccessible to those who are not near the largest libraries and who have neither time nor patience for long and painstaking investigation. It does not seem likely that further facts will materially alter the general conclusions herein reached. But of this each must be his own judge; this is simply a study of the facts at hand and does not presume on anything more.

Though the method is not altogether satisfactory, the results of this study may be most advantageously presented grouped under special periods, so entitled as roughly to characterize the religious status of the college in each. The convenience and the value of this grouping will become more evident as we proceed, and will, we trust, commend itself to most readers. These periods are not arbitrarily determined, but naturally differentiate themselves by decidedly marked characteristics.

These periods are: (1) The Sovereignty of the Ecclesiastic, or The Period of the Beginnings (1638–1770); (2) The Spiritual Ebb-tide, or The Period of the Revolution (1770–1795); (3) The Reign of Infidelity, or The Period of Rapid Declension (1795–1800); (4) The Religious Renaissance, or The Period of Recovery (1800–1810); (5) Eddies and Cross-currents, or The Period of Transition (1810–1820); (6) The Great Ingathering, or The Period of Revivals (1820–1850); (7) Perplexing Problems and Peculiar Perils, or The Period of Adaptation (1850–1875); (8) The Modern Awakening, or The Period of Reconstruction (1875–1900); (9) The Present Outlook.

This grouping adds much to the intelligent grasp of the whole situation. For there are certain striking peculiarities by which the facts and events associated in each group may be readily distinguished. And these characteristics are of such a nature that they may well be designated as steps or stages in the development of the religious life of the modern college. While we are persuaded that this development has been a true, sane and positive advance, we are confident that every one will concede, whatever their estimate of the religious state of the college now as compared with that of one hundred years ago, that there has been a most remarkable and significant relig-

ious evolution in American educational institutions. While it is somewhat aside from the purpose of this investigation to make a careful study of this development, we shall frequently call attention to it and shall hope that erelong the subject will receive the careful consideration which it deserves.

In searching for some basis of comparison we find that church-membership is on the whole the most satisfactory. We are fully aware that it fails to furnish a safe and sure index of the religious life. We anticipate the objection that there are many professing Christians in college as elsewhere who are such in name only. Certain others will remind us that there are many who are actually Christians, but who for various reasons have failed to register their conviction by church-membership, and also that there is ordinarily a period more or less extended between the decision to lead the Christian life, however abruptly or gradually that decision may be reached, and the public profession of the same by union with the Church. These two objections referring to two considerable groups of college students have been carefully considered with the conclusion that they just about equally offset one another. There will be a wide divergence of opinion concerning this conclusion, but to most it will prove satis-

factory, especially to those who patiently investigate the facts.

It is also granted that church-membership is not absolutely determinative or accurately indicative of the religious life; notwithstanding it furnishes a ready-made, exceedingly convenient and withal quite satisfactory basis for investigation, comparisons and conclusions. There is certainly no other external and general sign and evidence of the inner spiritual life which will serve us as well. While we shall in nowise confine ourselves to church-membership as the basis for determining the quality and the quantity of religious life in college, we shall present such evidence as we have found, deeming it of great comparative value.

We also recognize that church-membership and public profession are fluctuating standards for determining religious values, notwithstanding the changes are not nearly so great as might at first appear. In the early days of American life church-membership carried with it certain very choice political privileges not otherwise obtained. It is safe to presume that this would furnish an added incentive for uniting with the Church which to-day is lacking. In some denominations and in some localities more exacting requirements were demanded for church-membership than at present. On the other hand, in certain other denomina-

tions and in certain other localities the requirements for church-membership were exceedingly lax, notably so throughout the major part of the eighteenth century. All things considered, we are convinced that the percentage of Christians outside the Church is much larger to-day than formerly, and especially in those early days when membership in the Church was deemed almost essential to salvation.

The old count in Gil Blas was wont to complain that the fruits and especially the peaches were not nearly so large nor so deliciously sweet as in his childhood. There are a great many others who have had a similar experience about other things, and for much the same reason. This trick of the memory, which is so signally prophetic of a certain element of felicity for the future life, presents obvious difficulties in the way of securing accurate data from reminiscences. Few things prove, under investigation, so surprisingly evasive, illusory and deceptive as "the good old times" concerning which we hear so much and about which there is so little reality. Far be it from us to cast any reflection on the ideals, influences, institutions and men of the past. Yet the deeper one penetrates the history of bygone days the less likely is he to desire a return to the customs and conditions of the past. With

a profound admiration for the virtues of the fathers it is impossible to overlook the prevailing vices and the conspicuous faults of their times. There will doubtless be some who will challenge many of the findings of this study and investigation by their recollections of their own college days which were to their minds so vastly superior in every way to the conditions which obtain to-day. Wherever we have made use of reminiscent evidence we have endeavored to substantiate the facts in other ways.

While we would not make a fetich of statistics or invest them with undue importance, they certainly possess an approximate and suggestive, if not an absolute, value. For purposes of comparison they are certainly the most valuable data we have. And while they are not sufficiently accurate for minute study they carry convincing weight in the broader generalizations which deal with long periods of time and with groups of events indicating unmistakable changes. But in respect to the figures and the statistics we again state that we simply present the evidence and the data which we have collected; if the inferences and the conclusions are unwarranted we ask no one to accept them. We feel, however, that the summary and conclusions are so fair and conservative that few will care to discount or question them.

THE SOVEREIGNTY OF THE ECCLESIASTIC, OR THE PERIOD OF BEGINNINGS 1636–1770

"In this time the predominant influence in the colleges, as in the State, was ecclesiastical, and largely clerical. The Church and the State were in most respects one, and that one was the Church. In the Church the most influential member was its pastor. The college, too, was governed by the clergymen. The president was himself a clergyman, and the students in large numbers became clergymen."—*Pres. C. F. Thwing, The American College in American Life*, (p. 2.)

"The first seal which was actually used had the motto, 'IN CHRISTO GLORIAM.' This, as it would be ordinarily understood, conveys the erroneous impression that the institution was designed to be, or that it actually was a theological school ; and such an idea is still more directly countenanced by the motto subsequently introduced, and which is still in use, 'CHRISTO ET ECCLESIÆ.' "—*History of Harvard University.*

Benjamin Pierce, in the History of Harvard University, thus tersely and truly defines the purpose and plan of the founders of the institution : "The course of studies embraced the contemporaneous learning of the colleges in England, shaped, however, with a particular view to the object which our ancestors had most at heart, the supply of the churches with an uninterrupted succession of learned and able ministers and which they have taken effectual care to preserve from oblivion by the motto : '*Christo et Ecclesiæ,*' " pp. 7, 8.

CHAPTER II

THE SOVEREIGNTY OF THE ECCLESIASTIC, OR THE PERIOD OF BEGINNINGS

Only sixteen years elapsed after the landing of the Pilgrims before the establishment of Harvard College, though it was two years later before the institution was finally chartered. "Dreading to leave an illiterate ministry to the churches when our ministers shall lie in the dust," is the language by which the founders describe their motives in that far-seeing and self-denying enterprise which they so soon undertook for the good of their posterity and to the glory of God. Colleges for the preparation of the ministry was one of the first things that our forefathers thought of, and as Cotton Mather well adds, "It was the best thing they ever thought of." Yale came into being in 1701 for the same purpose, as the charter of the school indicates, "that men might be fitted for public employment both in the church and the public state." The declaration of the first board of trustees also affirmed that it was their obligation, as it had been that of their fathers, "to propagate in this wilderness the blessed

reformed Protestant religion in the purity of its order and worship, not only to their posterity, but also to the barbarous natives."

William and Mary College, established a few years earlier, in 1693, by the Episcopalians, grew out of a similar religious purpose. Dr. James Blair came to the colony in 1685 and at once began to agitate for a college. This eminent divine "was deeply affected with the low state of both learning and piety in the colony, and, as the last effective means of elevating both, resolved if possible to secure the establishment of a college." Princeton, founded in 1746, as one of the best results of the Great Awakening, was none the less explicit in the declaration of its religious purpose. Its object, as expressed in the public declaration of all the parties concerned in its foundation, including the governor himself, "was to promote the cultivation of religion and of a liberal education in common, and especially to provide an educated ministry for the colonies." "From the first it had been the design of the trustees to provide for the instruction of a theological class."

These and similar utterances shed much light on the religious condition of those early days and indicate the motive and object in the founding of these early and powerful institutions. Many of our later colleges have been

established from motives not a whit less worthy, but with this difference, that during the whole of the period under consideration, and for some forty years later, these colleges to a large degree furnished the theological training for the ministry. While it is true that this ministerial preparation was supplemented by a longer or shorter period of resident study with a leading divine, yet the college curriculum was so adjusted to the theological needs of the ministerial student, that only a few months of additional training were required of the candidate for ordination. It is noteworthy that the colleges provided theological instruction so satisfactorily that the need of special seminaries for the purpose was not felt till the beginning of the nineteenth century. In fact, the examination of the courses of study in the college of colonial days shows a very decided emphasis upon those of a theological character. This was inevitable, owing to the conception and purpose of the college as held by those most interested in the higher education. The college was to furnish that special training which would make impossible an illiterate ministry. All this has a very direct bearing on the religious status of the colonial college. More than half of the graduates of Harvard, for the first sixty years, became ministers. In Yale about three-fourths

of the graduates for the first twelve years, a little less than half for the first thirty years, and no less than forty per cent. of all who graduated for the first century eventually entered the ministry. About one-half of the alumni of Princeton during the twenty-eight years preceding the Revolutionary War were clergymen. Probably the proportion of students preparing for the ministry prior to the struggle for independence was five times larger than that of the past fifty years. In fact, a resolution to matriculate in Yale or Princeton in those early days was considered very nearly equivalent to a declaration to enter the ministry.

We believe that we may best indicate the extreme paternalism and ecclesiasticism of that early day by a somewhat extended reference to the laws and rules of college government. It is not altogether easy to divest ourselves of the very tenacious impression that in the days of our forefathers there were neither boys nor young men. "When we think of ancient times we are apt to picture to ourselves ancient men, and to forget that there were sons as well as fathers two centuries ago." The college life and manners of these college boys of ye olden times are exceedingly interesting and too little known. The Dunster code inaugurated under the first president of Harvard presents a vivid

picture of college requirements two hundred and fifty years ago. "They [the students] shall honor, as parents, the magistrates, elders, tutors, and all who are older than themselves, as reason requires, being silent in their presence except when asked a question, not contradicting, but showing all those marks of honor and reverence which are in praiseworthy use, saluting them with a bow, standing uncovered."

"The seventeenth rule" read as follows: "If any student shall violate the law of God and of this college, either from perverseness, or from gross negligence, after he shall have been twice admonished, *he may be whipped*, if not an adult, but if an adult his case shall be laid before the overseers, that notice may be publicly taken of him according to his deserts. In case of graver offences, however, let no one expect such gradual proceedings, or that an admonition must necessarily be repeated in relation to the same law." There is the evidence that this rule was not a dead letter, but was rigidly enforced as conditions demanded. Inasmuch as the laws were many and particular there must have been a deal of official activity or a surprising amount of student docility.

"The twelfth rule" would certainly cause some difficulty in the college life of to-day. "No scholar shall buy, sell, or exchange any-

thing of the value of sixpence, without the approbation of his parent, guardian, or tutor. But if he shall do so, he shall be fined by the president according to the measure of his offence."

These old-time regulations were humorously, intelligently and truthfully interpreted by Edgar G. Rich, a Harvard Junior in 1886, at the two hundred and fiftieth anniversary of the founding of the college:—

"Our early fathers were firm believers in the total depravity of mankind. If at any time a brother's faith in the doctrine seemed weak he was exhorted to look at the young men of the college, upon whose souls the devil still held a tenacious grip. Upon the college authorities responsibility bore heavily. It was an axiom with them that if there was a choice between right and wrong the student would always do wrong; if there was no wrong to be done within easy reach he would go out of his way to find it, as if to prove the truth of the fundamental dogma of the day. The college exercised great ingenuity in attempting to anticipate the student. A list of all conceivable offences was drawn up and the penalty for each affixed. Some offences were punishable by expulsion, some with suspension, some with flogging, some with cuffing. There was a list of fifty-two minor offences with fines ranging from

a penny for tardiness at prayers to £2. 10s. for absence from town without leave. Flogging was administered by the president in the presence of the faculty and students. In order to realize the picturesqueness of the performance, imagine such a case of discipline brought down to our time, and this place the scene of the punishment. The members of the faculty are ranged on the platform and you, the students, are summoned to witness and to take warning. The culprit is brought forward. Our worthy president invokes divine blessing; then with all solemnity flogs or cuffs the student as the nature of his offence demands, and finally petitions the Almighty to give the offender a new heart and to bring him into the fold of the righteous."

This picture is not overdrawn, for flogging did not fall entirely into desuetude till the outbreak of the Revolution and the practice of fining till well into the nineteenth century. Any authoritative history of Harvard may be consulted with advantage by those desirous of further information concerning college regulations in the ecclesiastic period.

In further confirmation of the compulsory character of religious exercises of the early days of Harvard, we quote from Prof. F. G. Peabody:

"In the first list of college regulations,—

called, as now seems curious, 'the liberties' of the college, the first rules are these: Every scholar shall consider the main end of his life and study to know God and Jesus Christ. Every one shall so exercise himself in reading the Scriptures twice a day, that they may be ready to give an account of their efficiency. And all Sophisters and bachelors shall publicly repeat sermons in the hall whenever they are called forth." [1]

The study of the charter, granted by the State in 1650, and of the seal which, with some modifications, remained the same for two and a half centuries, is most interesting and significant. The charter remains the same; the seal and motto of the university, embodying the principles for which the institution was established, have lost nothing of their significance, even though they receive a slightly different interpretation. A shield with three open books spread upon it, each containing two letters of the word VERITAS, is presented as the heart and center of the college seal, and encircling it is the motto CHRISTO ET ECCLESIÆ. "Piety, morality, godliness and truth, these are the four great words which mark the earliest official utterances of the college to religion." And while the idiosyncrasies and the eccentricities of the intense

[1] Peabody's sermon, 250th Anniversary, 1886.

Puritanism of the former period have passed away, the Puritan spirit remains true to the traditions of the past.

Much the same conditions prevailed at Yale College, founded sixty-five years later than Harvard, indicating at once the universality, as well as the durability and tenacity, of the principles and methods of college management which characterized the beginnings of higher education in America. As has been shown in a masterly way by Charles Francis Adams, in "Three Episodes of Massachusetts History," the institutional life of New England, and practically of all America, was signally uniform and unchanged from the latter part of the colonial period till the days of the Revolution, and in many sections for many years later. This was particularly true of the college life, and consequently we discover a recurrence of those ecclesiastic influences not only at Yale College, but in all the colleges which antedate the Revolution.

The purpose of the founders and friends of Yale College, the character of the curriculum, and the predominance of students preparing for the ministry, naturally produced a religious atmosphere more marked in many respects than that found in any subsequent period. In those early days, "Each student was regarded as a special subject, to be put

through a regular and inflexible course of religious development. Whether a candidate for the ministry or not, he was required to recite in the Greek New Testament and Hebrew Psalter. Rector Pierson grounded each of his pupils in orthodox theology, and also heard them recite every week from the Assembly's Shorter Catechism in Latin. Ames's Theological Theses came in for their due share of attention, and taught the unsophisticated youth such fine ethical distinctions as the difference between the harmful effects of a game of cards and the elevating influences of a well conducted public lottery. Except on Sundays, the Scriptures were read daily at morning and evening prayers, and at these hours students were not unfrequently called upon to explain the particular passage under consideration. On the Sabbath, at prayers, Rector Pierson expounded practical theology to his charges or made them repeat sermons."[1]

The following are some of the rules of Yale College, in 1720, which the students were obliged to copy, so that they could not plead ignorance of them. They are here cited as a further specimen of the college officialism of the age:

"All students shall be slow to speak, and avoid (and as much as in them lies take care

[1] Two Centuries of Christian Activity at Yale, pp. 6, 7.

that others may avoid) profane swearing, lying and needless asseverations, foolish garrulity, chiding, strife, railing, reproaching, abusive jesting, uncomely noise, spreading ill rumors, divulging secrets, and all manner of troublesome and offensive behavior.

"No student shall, under any pretence whatsoever, use familiar acquaintance of persons of unquiet and dissolute lives, nor intermeddle with other men's business, nor intrude himself into the chambers of other students . . . or go a fowling or hunting without the leave of his Proctor or tutor, nor shall any student be absent from his chamber after nine of the clock at night, nor watch after eleven, nor have a light before four in the morning, except of extraordinary occasions.

"Seeing God is the giver of all wisdom, every scholar besides private or secret prayer, wherein all we are bound to ask wisdom, shall be present morning and evening at public prayer in the hall at the accustomed hour, which is to be ordinarily at six of the clock in the morning, from the tenth of March to the tenth of September, and then again to the tenth of March, at sunrising, at between four and five of the clock, all the year long.

"No scholar shall use the English tongue in the collegiate school with his fellow scholars unless he be called to public exercises proper

to be attended in the tongue, but scholars in their chambers and when they are together shall talk latine." [1]

Even more than these citations show, the college authorities attempted to direct the inner spiritual life of the students. While we honor them in the effort, and would not detract one iota of the credit due them, we are heartily glad of the introduction of the new order of things. Yet these religious requirements must be considered in our investigation of the spiritual status of the college in the early days.

Notwithstanding the semi-theological character of the colleges, the fostering influence which surrounded the student life was in nowise correspondingly religious. This is manifest in many ways. For the last seventy-five years of this period there was a very positive and increasing moral deterioration coupled with a very marked religious declension. The historians of Harvard state most emphatically that the ethical ideals of the students were materially lowered during the eighteenth century. The increasing liberty of the student body manifests itself in the grosser forms of intemperance, licentiousness and insubordination. If Whitefield and those associated with

[1] Daniel Dorchester, Christianity in the United States, p. 245.

him be taken as competent witnesses, then the religious life was sadly decadent at both Harvard and Yale at the time of the "Great Awakening." After making a very liberal and necessary discount for the marked prejudice of the accusers, there still remains the prima facie evidence of moral and spiritual degeneration. In Yale there was a temporary spiritual quickening during the Great Awakening, 1735–1745. In all the colleges there were special periods of revival interests. But the trend was decidedly downward from the exalted spiritual devotion of the early days to the skepticism of the Revolutionary period. And certainly we could hardly expect that the religious status of the colleges should be very much higher than that of the churches, which was then in a most deplorably low condition.

During the latter portion of this period there were unmistakable external signs of a religious ferment working within, which had been slowly and steadily gaining strength for several decades in the student life of the colleges. In the beginning the spiritual individuality of the undergraduate was so thoroughly repressed or suppressed that little public expression of it is discoverable. In Yale in the early days there was, as we have seen, college legislation compelling secret prayer and Bible

study. The colleges then in almost every respect exercised their prerogative of governing *in loco parentis*, and made the surprising attempt to adjudicate concerning the inner spiritual experience of its students. A whole chapter might be written on this intensely interesting evolution of student religious independence. So much space is given to it here, because it is one of the most marked characteristics of the problem we are considering, and because without a knowledge of it no one is able correctly to estimate either the religious life of the former time or its expression in the college life of to-day. There is thus a most radical difference between the religious life of the former and the present time.

Up to the "Great Awakening," externally at least, everything remained practically unchanged; internally, however, among the students, a new spirit of religious independence had come into being, just when, where and how, it is exceedingly difficult now to determine. Apparently of slow growth, it had been carefully nourished and grew vigorous before the college authorities were fully aware of its existence. The evolution of this religious independence on the part of the students was the natural and almost inevitable result of the spirit which animated the fathers in the momentous struggle for national and

political freedom. At the distance of a century and a half, it is exceedingly difficult to appreciate the rigidity of college officialism on the one hand and the intensity of the awakening spiritual independence of the students on the other. Every college was the scene of a very effectual religious revolution, which in the course of seventy-five years quietly wrought almost a complete change in the old college régime. Inasmuch as this movement originated with and was initiated by the students, and by them carried to a successful completion, it furnishes the most interesting incident of college religious life down to the beginning of the nineteenth century. It is a very remarkable evolution, worthy of the most careful consideration.

Curiously enough, one of the most saintly of American college students is the first to give decided public expression to this new student sentiment. He is expelled from the college, but a new era of religious life among college students is begun. One of the best accredited historians of Yale thus speaks of the incident: "The student protest, which first came into prominence at the time of the expulsion of David Brainerd in 1741, was the demand of Yale men to be allowed to think and act in religious matters for themselves. It was the beginning of what is known to-day as the

'Student Movement.' The story of Brainerd's expulsion is one of the most widely known in Yale's religious history. Brainerd had first been recognized as a student in the spiritual awakening of the preceding year. He was a man of great depth of feeling and absolute frankness. During the revival, he had visited many members of the college without regard to class lines, and talked with them on religious matters. On one occasion he writes in his diary: 'Sundry passages of God's Word opened to my soul with divine clearness, power and sweetness, so as to appear exceeding precious, and with clear and certain evidence of its being the word of God.' It was not unnatural that he should desire to share these discoveries with others. It must be remembered that Brainerd was an older man than most of his associates. He was twenty-one years of age when he entered Yale, only slightly younger than the tutors of the teaching staff. He had seen the possibilities of a young man's work in the evangelism of Whitefield, who was but five years his senior. He naturally chafed under the religious restraints which were placed upon him by Tutor Clap and his youthful associates. His maturity, his deep spiritual experience, his high scholarship, and his loving nature made him at once the student leader in the protest

which all his college mates felt but dared not express."[1]

In those early days there was almost absolutely no practical Christian work by the young men for the young men in college. In Brainerd we find one student working for others. In him we find independent study and meditation on the Word of God, a prophecy of the modern Bible-class work. Through Brainerd the student body expressed its spiritual independence. It was the outbreaking of the religious evolution through the hard crust of conventional college usage and precedent. We do not pronounce on the merits or the demerits of Brainerd's expulsion, for the movement is vastly more interesting and important than the individual. With some there may be a question whether this evolution wrought a blessing to the undergraduates, but we record the fact, which has not, we believe, received anything like its due consideration, and express our humble opinion that it was the work of God.

The establishment of Yale College Church, in 1756, was a unique departure from the well defined relation of the colleges to the churches, and met with the most vigorous opposition. It also indicated a very marked change in the religious life of the college, recognized by the faculty as well as the students. Out of the

[1] Two Centuries of Christian Activity at Yale, pp. 25, 26.

establishment of the church an extensive revival grew. While centering our thought purposely upon Yale as affording the best illustration of the momentous religious evolution among the students, we are not unmindful of the fact that a similar spirit permeated all the other colleges, in most cases, however, not so marked, for the peculiar external circumstances and the vigorous internal conditions were elsewhere wanting.

In Princeton, this period was signalized by rather remarkable seasons of spiritual awakening. In 1746, the very year the college was established, and in 1757 and 1762, the college was moved by revival interest. In the year 1757 the Rev. Samuel Davies writing to a friend in England says: "The best news that perhaps I ever heard in my life, I received from my friend Mr. Samuel Finley, minister of Nottingham, in Pennsylvania, tutor of a large academy, and one of the trustees of the College of New Jersey. I had sent him some extracts of my British letters giving an account of the revivals of religion in sundry parts of England, particularly among the clergy. In answer he writes, 'I greatly rejoice that our Lord Jesus has put it in my power to make you a large compensation for the good news you sent me. God has done great things for us. Our glorious redeemer has poured out his Holy

Spirit upon the students of our college and not one of all present neglected and they were in number sixty.'" At the close of his letter Mr. Davies remarks, "though the college was well founded and well conducted, yet I must own, I was often afraid it was degenerating into a college of mere learning. But now my fears are removed by the prospect that sincere piety and grand ministerial qualifications will make them equal."[1]

Of the latter revival in 1762, Dr. John Woodhull writes: "The number of students in college at this time was about one hundred. Thirty commenced in the class before mine and the same number in the class to which I belonged. These were the largest classes which had ever commenced at that time. My class lost a good many from the time we entered freshmen to the time we commenced, say thirteen or fourteen, yet none by expulsion. As to revivals of religion, there were some partial ones in college before Dr. Finley's time, but in his time there was something general. It began in 1762, in the freshman class to which I then belonged. It was a pretty large class containing between twenty-five and thirty members. Almost as soon as the session commenced, this class met once in the week for prayer. One of the members became

[1] Dr. Maclean's Inaugural Address, p. 25.

deeply impressed and this affected the whole class. The other classes and the whole college became impressed. Every class became a prayer society and the whole college met once a week for prayer. There was likewise a small select society. Societies were also held by the students in the town and in the country. I suppose there was not one that belonged to the college but was affected more or less. The work continued about one year. Fifteen, or about one-half of my class were supposed to be pious, and in the college about fifty or nearly half of the whole number of the students."[1]

It is noteworthy that this revival, of which nearly all the Princeton historians enthusiastically speak, enlisted, after all, only about fifty per cent. of the students as believers. What, then, must have been the condition in Princeton before this revival and in other colleges in the times of spiritual declension, where circumstances were decidedly adverse to religious interest?

In concluding the consideration of this first period I quote the excellent statement of H. B. Wright concerning Yale, which shall serve us the double purpose of summarizing the religious movement in all the colleges as well as at Yale, and at the same time fittingly introduce us to the following period:

[1] Life of Ashbel Green, p. 377.

"In the first period of Yale's religious history, from the founding of the collegiate school with Rector Pierson at its head to the accession of Mr. Clap, student initiative had played no part. In the second period, which embraced the great revival under Whitefield and the years immediately following until the close of President Clap's administration, the students, after a protracted struggle, gained a degree of individual freedom in religious matters; and faculty autocracy gave way to faculty supervision. In the third period now before us, which includes the dark and exciting days of the Revolutionary War and the closing years of the eighteenth century, singularly enough the pendulum swung to the extreme. Faculty supervision, always essential in student religious life, gave way almost entirely to student religious liberty, which devoid of the necessary restraining influences became license. These were the years when, under the stimulus of the religious and political movements of the day making for freedom, all men thought. Free thought raised doubt, and doubt, undirected and left to run its course, produced infidelity."[1]

[1] Two Centuries of Christian Activity at Yale, pp. 39. 40.

THE SPIRITUAL EBB-TIDE, OR THE PERIOD OF THE REVOLUTION 1770–1795

"There was no time to spare for listening to academic displays, to the metaphysical discussions, or the learned contests of youthful students. Nothing was interesting but the stern encounter of men with men, the practical logic of the court room, the glowing eloquence of Faneuil Hall, or the intense excitement of the battle."

"No youth has been more eager than the college youth to doff the student's gown and to don the soldier's uniform. It has been said except for Harvard College, the Revolution would have been put off half a century. Of the great war no stories are more moving, no tales of valor more splendid than those told of the college boys who became soldiers."—*C. F. Thwing, American College in American Life* (*p.* 62).

CHAPTER III

THE SPIRITUAL EBB-TIDE, OR THE PERIOD OF THE REVOLUTION

The above title is explanatory and interpretative of the period in two respects. The American Revolution, with its absorbing interest and its mighty influences, left its indelible stamp on the student life in the colleges, and among the students there was the religious evolution, already noted, which led to spiritual revolution.

Just emancipated from, or in the process of breaking loose from the strictest tutelage of official authority in the college, the undergraduate was peculiarly ill-prepared to resist the incoming tide of French infidelity. It would be much nearer the truth to say that the religious sentiment of the average college student rather welcomed the attractive skepticism. It was well-nigh inevitable that the motives which led to the struggle for political independence should severely tax the stability of belief in the established faith. Had there been no other causes for religious disturbance than those

which war always engenders, there would have been a widespread religious declension. But the peculiar character of the struggle added materially to the general destructive and unsettling nature of war. From the independency of the English political yoke, the step was short and easy to a separation from religious restriction and authority. The issue of the Revolution was of such vital and absorbing interest that it overshadowed, for the time, everything else. But, unfortunately, just when the young men were religiously most off guard, and most painfully sensitive to restrictions of every character, French infidelity made its appearance. There could hardly have been a more favorable soil for the seeds of skepticism. The seed was faithfully scattered, of this there is no doubt, and all too soon were apparent the first-fruits of the ingathering of an enormous harvest of infidelity. On the colleges the effect was quicker, more decisive, more disastrous than elsewhere. As we have already noticed, circumstances seem to have fertilized the soil for this seed of skepticism. The students were chafing under the religious restrictions of the colleges and were becoming decidedly independent, and meanwhile they were about as ill-prepared for the prize they so ardently coveted as the freedmen of the South, a century later, for the free ballot.

For a decade there was the most serious interruption of routine work in the colleges. Some of the smaller ones were almost studentless and all suffered great reduction in numbers. From these institutions of learning came some of the earliest volunteers, of whom not a few brought renown to their colleges by the courage and efficiency of their service in the field, and returned with distinguished honors or sealed their loyalty with their blood. But when the dust and smoke of war slowly lifted, and the youthful veterans again sought the farm, shop, store, college and the home, then came a terrible revelation to the Church. Intemperance and kindred vices had a powerful grip on the young manhood of the nation; the old religious faith had been well-nigh dissipated, and in lieu thereof there was secret infidelity, or its open avowal. Moral and religious life in the college, as everywhere, was in a deplorably demoralized condition, but in the colleges it was more marked than elsewhere.

We would not convey the impression that religion had died out, for the small and persecuted minority were of the heroic type who dared to stand alone with Christ against the whole student world. Here and there investigation uncovers personal incidents which clearly indicate that the spirit of Brainerd and

his compatriots was a very lively and emphatic reminder of the best things of the past and also the promise of the better things to come. Though under painful restrictions, personal work was patiently and persistently followed. Again and again the religious zeal, like a half-smothered fire, broke forth in revival interest. But all too soon the spiritual ardor was dampened, and the dead ashes of infidelity covered and hid the living embers.

The religious life of this period failed to register itself in external forms, in facts and figures of a decisive nature. From a wide reading we find some facts, however, which have made the quest most rewarding. Inasmuch as these statements refer to those colleges in which the religious life was most pronounced, we are able to draw a logical inference concerning the religious life of all the colleges for the twenty-five years under consideration, and by these results we may safely estimate the spiritual status of the men of the nation.

Of Harvard we find little save of the most desultory character. But from what we do know we have no hesitation in affirming that the religious life sank lower than in the other New England colleges; and with good reason, for Harvard was becoming more and more the ecclesiastical bone of contention between two

powerful factions of Congregationalism, "the settled order" of the New England churches. This, unfortunately, added to the general demoralizing and disintegrating forces of the Revolutionary period, and left its deep and baneful impression on the spiritual affairs of the college.

Yale, together with the other New England colleges, though some distance removed from the storm-center of the infidel movement, was nevertheless powerfully affected by it. The war had made a heavy draft upon her students. The intense excitement dominated the thought and the life of all. The student uprising, which began thirty years before, as already noted, had steadily gained momentum and power. Through this period and for a decade later two distinct currents of religious thought and interest are easily discernible. The same general motive impelled each, the spiritual independence of the undergraduate; but the movements were totally unlike in other respects. The one gained strength, till it seemed to sweep everything before it, and rose in a mighty tidal wave of infidelity. The other, almost unobserved, certainly unobtrusive at first, though exceedingly vigorous, seems to have been submerged by the flood-tide of the opposing current. The former reached its height just at the dawn of the nineteenth

century, and then suddenly subsided. The other, like an underground stream whose current can be heard by those who hearken for it, broke forth at length in the great college revival of 1802, and was then partially hidden, again to reappear in the full open in the third and fourth decades of the century. The latter in its well-worn channel determined the trend of religious life in the colleges of to-day.

At the outbreak of the war, the threatened invasion of New Haven by the British made it expedient to separate the classes and for college purposes to seek the quiet and the safety of the near-by villages. The young men of ambition, sterling worth and greatest native ability very naturally enlisted in the Continental troops and threw themselves body and soul into the struggle for independence. Consequently the college not only lost the force of their influence, but their places were filled by those of weaker patriotism and lower ideals, some of whom doubtless sought the college as an escape from military service. Religiously, college affairs were in a very low state. Dr. Tyler, writing fifty years ago, says: "A surviving member of the class of 1783 [Rev. Payson Williston, of Easthampton], remembers only three professors of religion in the class of 1782, and only three or four each in several of the preceding classes. In his

own class, which was blessed with a revival, there were eleven." [1]

The revival above mentioned is a spiritual oasis in a desert of religious indifference. In the spring of 1783 there occurred at Yale a religious awakening which brought into the ranks of the college church more accessions than at any time before in its history. The human instrumentality, which most effectually offset the skeptical influence, and which ushered in the revival interest, was the talented and eloquent professor of divinity, Rev. Dr. Wales, who had been installed the preceding June. His influence was unfortunately of brief duration, for impaired health soon compelled his retirement from the arduous duties of the college pastorate.

For a score of years after this fruitful religious awakening, the spiritual life of Yale passed into a comatose condition almost unrelieved or unaroused till the great revival of 1802. On the withdrawal of Dr. Wales, Yale lacked dominant religious leadership, and offered little to stimulate the individual religious life. "French infidelity, which had swept the country at large at the close of the Revolution, enthroned intemperance, dueling and suicide; but especially immorality and the violation of the sacredness of all ties between man and

[1] Prayer for Colleges, Dr. W. S. Tyler, p. 147.

woman gained a foothold at Yale. It had become the fashion of young men who made any pretence at education to scoff at the forms of religion as the 'shackles of superstition.'"[1] Professor Goodrich, writing in 1837, declares: "The infection of the French Revolution had spread across the Atlantic; the public mind had been more unsettled on religious subjects than at any former period; and the young men, especially, thought it a lack of spirit not to call in question the peculiar doctrines of the Gospel, if not the truths of Christianity itself. Hence the religious state of the college was extremely low at the close of Dr. Stiles's presidency in 1795."[2]

At Dartmouth the condition was no better. Apparently, religious indifference gained a hold on the college somewhat later, but it continued much longer. Founded in the year 1770, at the very beginning of the period under consideration, with a very decided religious purpose and marked by an intense zeal for mission work among the Indians, the early days of the college were characteristically religious. No small portion of the means for its establish-

[1] Two Centuries of Christian Activity at Yale, p. 46. This citation is made from one of Yale's own historians, since so many have questioned the influence of infidelity upon the New England colleges.

[2] Quarterly Register, 1838, p. 289.

ment was secured abroad by that most interesting Mohegan Indian, Samson Occom, who had been converted and educated by Rev. Eleazar Wheelock, the founder of the college. This simple incident is indicative of the spirit which led to the founding of the institution.

For the first decade there was a constant revival interest, reaching its height in 1771 and 1774–1775. Another very extensive spiritual quickening refreshed the college in 1781. The interest then gradually deepened till almost all of the college was affected, and from the college reached the villages for a radius of twenty miles around. Seven years later there was another period of interest of short duration and apparently not far-reaching in its influence. In Sprague's sketch of Rev. Ethan Smith there is an allusion to the religious life about the time of this last revival: "Having gone through his preparatory course, he entered Dartmouth College in 1786. He found but little of the spirit of religion there: but there were still a few, who were alive to Christian obligation, with whom he was accustomed to take sweet council."[1] From this time for a space of seventeen years, judging from the information at hand, the religious interest sank to the lowest ebb.

At Princeton the religious life was exceed-

[1] Annals of the American Pulpit, Sprague, p. 297.

ingly weak. Situated so near the storm-center of the war, this flourishing institution was well-nigh uprooted. The college edifice served as barracks for both British and American troops in turn, and the college exercises were wholly suspended for three years. When the college was reopening in 1780, the sad discovery was made that French infidelity had won the attention and respect of most of the students, and had almost entirely dissipated interest and faith in evangelical truth. Dr. Bacon, speaking of the wide-spread religious indifference in college, says: "In the Middle States the aspect was not more promising. Princeton had been closed for three years of the Revolutionary War. In 1782 there were only two among the students who professed themselves Christians."[1] From Jones' Life of Ashbel Green there is given a very significant glimpse of the religious life in the middle of this period: "My father told me that as I was going to college that it would be the most proper place for me to make a public profession of religion and would put my sincerity to a better test than if he should receive me into his church. It was accordingly in my senior year in college (1783) that I was admitted to the full communion of the church. After this, and while I was yet a student, I on several oc-

[1] American Christianity, Leonard Woolsey Bacon, p. 231.

casions, in the absence of our single tutor, performed the morning service in the chapel. This I did at the earnest request of Dr. Smith whose feeble health forbade him to rise at so early an hour as five o'clock, the hour at which morning prayers in college were then celebrated, in winter as well as summer. My fellow students in the absence of all authority seemed to make it a point of honor to behave with strict decorum. I fear that there was little of better or higher motives, for I was at that time (1783) the only professor of religion among them and a number of them were grossly profane."[1] Again he says: "There were not more than five or six who scrupled to use profane language in common conversation."[2] So far as the writer can ascertain, there was no marked religious awakening for the forty years from 1770 to 1810. During this time, while those most interested in the school were anxiously watching for any encouraging signs of spiritual quickening, and made public all such indications, the very silence of these years respecting spiritual matters may be taken as prima facie evidence of a most disheartening condition of affairs. There seems to be no question that the religious life of the students was deplorably weak.

[1] Jones' Life of Ashbel Green, pp. 132, 133.

[2] Dorchester's Christianity in the United States, p. 287.

In Hampden Sydney College, religion was at ebb-tide for a number of years before the great revival of 1787. "The state of things in college during 1787 was peculiarly interesting: the flax was smoking, and soon burnt into a flame. While a few children of pious parents treated the subject of religion respectfully, yet of all the students in college, about eighty in number, there was not one who was known to be any way serious and thoughtful upon the subject of religion. They were generally very vicious and profane and treated religion and religious persons with great contempt; though attentive to their studies and the acquaintance of knowledge." [1]

The religious life in Hampden Sydney College is pictured in strong colors by Sprague in his biographical sketch of Dr. William Hill: "In 1785, he entered Hampden Sydney College, then under the presidency of the Rev. John Blair Smith. So low was the state of religion in the college at that time, that there was not a student who evinced any regard for it, nor one who was known to possess a Bible. During the early part of his collegiate course, he endeavored to banish all thoughts of religion, and indulged in the vices common to his ungodly associates; but even then he had his

[1] Rev. Wm. H. Foote, D. D., Sketches of Virginia, Vol. 1, p. 413.

moments of reflection, when he was haunted by the remembrance of his mother's counsels and prayers. Nearly two years elapsed, after he entered college, before his character seemed to undergo a radical change. After his mind had, for some time, been turned inward upon itself in silent and anxious thought, he retired to a secluded spot, where he gave vent to the agony of his spirit in earnest cries for the divine mercy, and was enabled, as he believed, to devote himself without reserve to the service of God. Shortly after, two other young men connected with the college experienced a similar change of views and feelings, and associated themselves with him in a private devotional service, which, as it became known, excited the most bitter opposition from their fellow students, and even drew forth threats of vengeance, unless it was discontinued. This brought the matter to the ears of the president, who assured them not only that they should be protected in their rights, but that they should have the privilege of holding their meeting in his parlor, and that he would himself be present and assist in conducting it. A revival now commenced, which soon included among its subjects half of the students in the college. The revival extended into neighboring churches and then into those which were more remote, and was more extensive and powerful than had

been experienced in Virginia since the days of President Davies."[1]

In singular confirmation of the statements just made, and as a possible and probable reference to the two students mentioned, another citation is made from Sprague respecting the religious experience of Dr. James Blythe who entered Hampden Sydney in 1785: "He was a professor of religion before he went to college. So adverse to the culture of the spiritual mind were all the influences by which he was then surrounded that he cut loose from the restraints of a Christian profession, and passed among his gay associates for a thorough devotee to worldly vanities. It was a singular circumstance by which he was brought to reflection, and recovered from his wanderings. A student in college with whom he was intimate and whom he had known as a companion in levity and sin, had become deeply impressed with the importance of religion, and had shut himself up in his room for the purpose of reading his Bible, and supplicating the renewing influence of the Holy Spirit. While he was thus engaged in these secret exercises, young Blythe came to the door and knocked, and as he received no answer, he continued knocking, and with so much violence that his comrade within feared

[1] Annals of the American Pulpit, Vol. 3, pp. 563, 564.

that the door would be forced open; and therefore, he unlocked it, and let him in. As he entered the room he took up a book which lay upon the bed, and found that it was the Bible. 'Do you read such a book as this?' was Blythe's inquiry. His friend was strongly tempted for the moment to conceal his conviction, and to turn the whole into ridicule; but he summoned resolution to acknowledge the truth, which was that his conscience was heavily burdened with a sense of his sinfulness. Blythe burst into tears, and told him that there was much more hope for him than for himself; for that he had been, for some time, a professor of religion, and had been living in open violation of his Christian obligations. From that time, however, Blythe broke away from the influences which had ensnared him, and engaged heartily and efficiently in the discharge of his various Christian duties; and this event marked the commencement of an extensive revival of religion."[1]

Chancellor Kent (1765–1847) who was graduated from Yale in 1781, and who was for years an instructor in Columbia College, said in the latter part of his life: "In my younger days there were very few professional men that were not infidels; or at least they were so inclined to infidelity that they could

[1] Annals of the American Pulpit, pp. 591–594.

not be called believers in the truth of the Bible." [1]

Sufficient evidence has been presented to show quite conclusively the extremely low state of religion in the various colleges of the country. In the earlier part of the period there were several religious awakenings which have already been indicated, but these periods of interest became less frequent, of shorter duration, and less extensive. It is noteworthy that, in those rare instances of special spiritual quickening in a few institutions of which so much has been written, no more of the students were reached than the average number of Christians in all the colleges in our own time. It was considered most remarkable if under the most favorable circumstances one-half of the students in one of these signally blessed colleges became professing Christians. This by contrast throws much light on the ordinary religious conditions of the colleges. It is a reasonable inference that the spiritual affairs were in a deplorable condition in those institutions which present no records of revival interest for this period. The religious trend for the twenty-five years considered was decidedly downward. Where infidelity did not prevail there was a lifeless indifference almost as bad. It is our impres-

[1] Trumbull's Yale Lectures on the Sunday-School, p. 167.

sion that, were the conditions thoroughly understood, the picture would be darker than we have shown by the facts and figures presented.

There were other colleges concerning which no facts worthy of record have been found. In respect to the religious life in these it is repeatedly said, "The conditions were no better," "The state of religion was deplorably low," or, "The school was given up to infidelity," or similar generalizations of little absolute value save only as they indicate the prevalence of skepticism. The impression deepens, however, the better one becomes acquainted with the histories of these institutions, that in them the religious conditions were even more adverse to the higher spiritual interests than in the more prosperous colleges. Inasmuch as there was the most intense desire for spiritual results in the colleges and every favorable sign was carefully noted and widely proclaimed, the natural inference from the prolonged and painful silence concerning spiritual awakening is that the religious life was not only on the ebb-tide, but had run exceedingly low. It is a well-established fact that the influence of infidelity was most deeply felt outside of New England. It certainly made a most profound impression upon the South.

It will be noted that this investigation has considered only the larger colleges. Most of

those which have not been examined were so decidedly weak and small that they would not in any case materially affect the results already obtained.

All things considered, the religious life in the colleges for the period under treatment was in a state of decided declension, here and there relieved, it is true, by gracious spiritual refreshings, but these become more and more infrequent as the end of the century draws near. The deeper and more sympathetic the study of the period the stronger grows the conviction that the real conditions were even worse than appear from the meager statements herein presented. At the same time the admiration grows deeper for the few students of heroic mold who could not be ridiculed out of their honest and earnest convictions, and who by their consecration, perseverance and unwavering faith were, by the grace of God, yet to win the college for Christ and his Church.

Let the reader not fail to note that there is abundance of material to prove that the religious conditions which prevailed among the men in the colleges but reflected the conditions which obtained among the men in the churches. Indeed, it would not be difficult to demonstrate with a long array of facts that, aside from exceptional communities, taking the country as a whole, there was more stolid, religious indiffer-

ence, and a more definite lack of spiritual sensitiveness among the men outside than inside the college. The forms of Christianity may have been observed more submissively, and the tenets of infidelity less warmly welcomed and advocated by those outside the college, but if, according to the Spirit's message to the church of the Laodiceans, lukewarmness is more to be condemned than open opposition, then we believe that the deadly indifference of the men of the churches outside the college was farther removed from spiritual truth than the more conspicuous infidelity which prevailed among the collegians. In any case, all church historians are agreed that the Revolutionary period marks the ebb-tide of American religious life.

THE REIGN OF INFIDELITY, OR THE PERIOD OF RAPID DECLENSION
1795–1800

"The French Revolution inspired the enemies of religion for a time with the confident expectations of a speedy triumph. The minds of multitudes were unsettled, and there was a breaking away from the old creeds. 'Wild and vague expectations were everywhere entertained, especially among the young, of a new order of things about to commence, in which Christianity would be laid aside as an obsolete system.' It was confidently asserted by some that in two generations Christianity would altogether disappear. Such was the skepticism that prevailed at the close of the last century and the beginning of the present. The growth of Christianity in this country since these vain predictions has been the most marvelous ever known in any land or any age."—*Daniel Dorchester, D. D., Christianity in United States*, p. 324.

"The relations of the Church and of the college are fundamental and intimate. In prosperity the one rises with the other; in adversity the one with the other declines. If the piety of the Church is warm and aggressive, the college halls will be filled with throngs of young men assiduously devoting themselves to Christian self-culture. If the piety of the Church runs low, the college will at once feel the baneful influence of religious indifference. . . . The college and the Church thus act and react upon each other. . . . The college fosters that wisdom and discipline required for the efficiency and stability of the Church, the Church fosters the material and religious interests of the college. The Church helps to make the college, and the college the Church."—*President Charles F. Thwing, Within College Halls*, p. 138.

"Few men abandon a life of vice or begin a life of virtue after they reach twenty-one years of age."—*Horace Mann.*

CHAPTER IV

THE REIGN OF INFIDELITY, OR THE PERIOD OF RAPID DECLENSION

On the one side there is nothing to differentiate this period from that which preceded it. The same influences are at work, but as the storm-tossed waves sometimes seem to gather themselves for one supreme effort, and carry the débris farther inland, so the wave of infidelity rose higher in its destructive strength and influence in this period, and then suddenly and somewhat mysteriously subsided. But the storm-cloud of skepticism shadowed the land for a score of years longer before its darkness and force were broken. From the viewpoint of external conditions, this is the darkest period in the religious annals of our American colleges. From the viewpoint of the inner spiritual life of the students, I am inclined to think that it is in nowise so dark and depressing as the latter part of the period preceding.

We shall not restrict ourselves to the exact time limit of the period, but the year 1800 has been chosen for its convenience as the time which nearest approaches the average date for

the great spiritual awakening that began as early as 1797 in the churches, but which did not outwardly affect the colleges for four or five years later. It is well, however, to bear in mind that a new religious spirit was working powerfully in the colleges for nearly two years before it became externally apparent.

In respect to this period no college has been so often or so justly quoted as Yale. If we are correct in our conclusions, in Yale, more than elsewhere, may be traced the evolution of "The Student Movement," which in our day has reached such dimensions and power. As we have already observed, two movements with a common initiative are discoverable in nearly all the colleges. The initiative was spiritual independence for the undergraduate. The one movement was towards infidelity, the other towards spiritual fidelity to the great ideals of the Christian faith. The former showed itself in the grosser forms of skepticism, ridicule, persecution and immorality; the latter in the fruits of the Spirit, in sporadic attempts at organized effort, in personal work and strict morality.

In Yale matters went from bad to worse till Dr. Timothy Dwight became president in 1795. America has produced no worthier champion of the cross. For seven years the fray was on, but in the first year infidelity was

conquered though not banished from the field. "It seems probable that, during the college year 1794–95, the Christian life of Yale was in a most perilous condition. The students exposed to the subtle influences of French infidelity, and wholly without such restraints and incentives as sympathetic pastoral guidance and vigorous appeal to the conscience from the pulpit, naturally found little to enlist their interest in the almost defunct college church. Among the one hundred, or more, young men enrolled at Yale (actual number one hundred and twenty-five) certainly not more than one in ten openly professed religion. The problems in the Christian life of the student body which confronted the successor of President Stiles were, it can thus be readily seen, grave ones. No man of ordinary powers and faith could have successfully met and mastered them."[1]

There has been so much controversy over the low state of religion at Yale at this time, and so much interest centers in the facts, that we shall summon several witnesses to present their individual testimony. Professor Chauncey A. Goodrich, than whom there is hardly a better authority, writing in 1838 concerning revivals of religion in Yale, makes the following statement: "The religious state of the

[1] Two Centuries of Christian Activity at Yale, p. 51.

college was extremely low at the close of Dr. Stiles' presidency in 1795. It is not true, however, as has sometimes been supposed, that the college church at that time was almost extinct. The names of eleven undergraduates have been pointed out to me by persons then in college, who are known to have been professors of religion in 1795. About four years later the number was *reduced to four or five;* and at one communion only a single undergraduate was present, the others being out of town. This fact has given rise to an erroneous inference that the church at this time contained only a single undergraduate."[1] From him, then, we learn that in 1795 there were eleven professors of religion and that a few years later the number was reduced to four or five. The single communicant at the Lord's Supper has no particular bearing on the subject, the explanatory note of Professor Goodrich showing the fallacy of the well-worked myth.

In the Memoir of Bennet Tyler, D. D., is found this interesting semiautobiographical statement: "He entered Yale College in the autumn of 1800. Some years before that time the Christian religion had been a frequent subject of ridicule among the undergraduates; infidelity imported from France had poisoned the minds of many students, and strict piety

[1] Quarterly Register, 1838, p. 289.

was generally looked upon as unfitted for the freedom of youth. At one time, near the close of the last century, there was but one professor of religion in the freshman class, not one in the sophomore, only one in the junior, and not more than ten in the senior. So far was scoffing at sacred things carried, that on one communion Sabbath, some of the students in the dining-hall cut the bread in pieces to represent the sacred emblem of Christ's body, and impiously offered it to a solitary professor who was dining with them; intending thereby to wound the feelings of the youth just from the table of the Lord. Though such impiety had been greatly restrained at the opening of the century, yet the religious influence of Yale was not then positive and pervading, as after the revival of 1802."[1]

Dr. Lyman Beecher is our next witness. In his autobiography he says: "Before he came, the college was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms. Intemperance, profanity, gambling, and licentiousness were common. . . . That was the day of the infidelity of the Paine school. Boys that dressed flax in the

[1] Memoir of Bennet Tyler, D. D., by Dr. Nahum Gale, p. 15.

barn, as I used to, read Tom Paine and believed him. I read and fought him all the way. I never had any propensity to infidelity. But most of the class before me were infidels, and called each other Voltaire, Rousseau, D'Alembert, etc., etc."

Professor Williston Walker says: "The first labor of President Dwight, when he became President of Yale, was to combat the all but universal infidelity of the students of his new charge. Indeed so far had the matter gone at New Haven that many of the Senior class had assumed the names of the principal English and French infidels and were generally known by these nicknames through the college."[1] "In the darkest time, just at the close of the century, there was only about one professor of religion to a class."[2]

Dr. Frank Russell, of the Bible Normal College, Hartford, Connecticut, grants me permission to quote him in this statement: "When the elder Dwight was called to the Presidency of Yale, there were one hundred and fourteen undergraduates. Dr. Dwight some time after made a careful investigation and could find but two students willing to confess that they were Christians." This was also affirmed by Dr. E. N. Kirk of Boston and by

[1] Ten New England Leaders, p. 367.

[2] Prayer for Colleges, W. S. Tyler, p. 47.

many others not given to extravagant expressions, but I have been unable to verify it from the college records. The general impression is that the statement came from President Dwight himself.

No more discriminating picture of the period under consideration has been drawn than that by Ebenezer Baldwin: "The establishment of American independence had not been effected without the moral contamination always the result of protracted wars. Licentiousness, both in conduct and sentiment, had followed, and in the exultation of political emancipation, infidel philosophers found ready listeners, when they represented the restraints of religion as fetters of conscience, and moral obligation as shackles imposed by bigotry and priestcraft. Dr. Dwight adopted the most effectual means to destroy these growing evils. He permitted the class to select the following subject of discussion, 'Are the Scriptures of the Old and New Testaments the word of God?' and encouraged them to exercise their full powers in a free but decorous debate on which side of the question their inclination would direct them to engage. Nearly the whole class of those who took part in the debate supported the cause of infidelity. After their arguments were concluded the president examined the whole ground, pointed out the

fallacy of their reasoning and vindicated in an argument of overwhelming power and eloquence the authenticity of the Scriptures. The effect is described as astonishing, not only conviction followed, but the pride of the infidelity was broken." [1]

"The War of the Revolution had left the piety of the country in a very depressed condition. The shallow and contemptuous infidelity of the French school was widely diffused and was mingled in the cultured class with the most plausible theories of English deism and the skeptical speculation of Hume. Unbelief had become prevalent and respectable in college; the number of professing Christians had dwindled to eight or ten." [2]

Possibly too much space has been given to this gloomy chapter of college life. But the conditions at Yale were characteristic of all the colleges respecting religious declension, and yet they were unique, as we shall immediately indicate. The loyalty and devotion to the highest ideals of the Christian faith which we have traced from the days of Brainerd became conspicuous at the close of the century. While externally infidelity seemed to sweep everything before it, there was internally at work a

[1] Annals of Yale College, Ebenezer Baldwin, p. 145.

[2] Fisher's Commemorative of the History of Christ Church in Yale College, p. 33.

spiritual force of the most sterling and sturdy nature. A discovery of peculiar interest and real importance was made by Henry B. Wright in gathering the material for "Two Centuries of Christian Activity at Yale." The writer, searching the college library, found two dusty, worn record books whose stained pages and ofttimes well-nigh illegible script gave evidence of great age. They bore the name of the Records of the Moral Society. This organization, founded April 6, 1797, included twenty-five charter members—four sophomores, six juniors, twelve seniors and three post-graduates. No member of the faculty or any of the tutors were concerned with its conception, or were associated with the organization for eighteen years. This society seems to merit the distinction of being the first successful organization of undergraduates for definite moral and religious purposes.

The society was secret, and the following vow was taken on initiation: "You, and each of you, promise in the presence of these witnesses, that you will never, either directly or indirectly, reveal any part of what you are now to be informed." He who divulged the officers, rules or proceedings of the order was expelled. The whole was kept secret to such an extent that there is no reason to think that Dr. Dwight was even acquainted with the character

and proceedings of the society. The vow of secrecy doubtless explains the silence of the earlier historians concerning this organization.

The purpose of the society is thus stated in the preamble of the constitution: "Since Morality is essential to happiness in this life and in that which is to come, and since it is equally necessary to the usefulness and respectability of all human institutions, the formation of a society for its promotion in this Seminary must be considered an object of high importance. Influenced by these considerations, the undersigned do hereby form themselves into a society for the promotion and preservation of morality among the members of this University to be known by the name of the Moral Society of Yale College." Each candidate for membership was compelled to assent to the following questions:

(1) Will you endeavor to regulate your conduct by the rules of morality contained in the Bible?

(2) Will you endeavor by all prudent means to suppress vice and promote the interests of morality in this Seminary?

(3) Will you as long as you continue a member of this society wholly refrain from every kind of profane language?

(4) Will you never be guilty of playing any game in which property is concerned: and will

you also refrain entirely from playing cards whilst you continue a member of this society ?

Meetings were held once in three weeks. At each meeting an oration was given and a debate, with three disputants on each side, on some moral or religious subject. The record of subjects debated clearly shows the decidedly religious character of the society. The decisions indicate that the outcome was almost invariably evangelical rather than infidel. At these meetings the opportunity was given for public confession of wrongs committed since the last meeting. Not only did they keep an open eye on each other but they became the moral censors of the whole college. The character of the membership and this high purpose made the organization most influential in stamping out long-standing immoral practices. During the four years preceding the great revival of 1802, the Moral Society included from one-third to one-half of all the students in its membership. It is also interesting to note that in this record book is a very plausible explanation of the famous statement concerning the presence of only that solitary undergraduate at a certain communion. There was a college recess which had so scattered the students that the regular meeting of the society could not be held on the Monday evening following the day in question. Pre-

sumably, then, the few Christian students connected with the institution were out of town.

All this is exceedingly interesting and surely proves what has already been intimated that the real dark day of religious concerns at Yale was rather earlier, than later, than 1795. The Moral Society acts as the intermediate step from infidelity to the great revival interest of 1802. The decisive character of the revival is convincing evidence that the Moral Society served as the ethical preparation for the spiritual quickening which followed and from which it should be distinctly differentiated. The Moral Society by its very existence and its tone indicates a true spirit of inquiry which, however, failed for more than four years to register itself in open allegiance to the faith. Meanwhile the number of avowed professors of religion dwindled to four or five, as we have shown.

This very definite religious transition from skepticism to faith at Yale is found in other colleges in a less degree. In fact there is hardly a college of any considerable size at the opening of the nineteenth century which does not show this same leaven at work. Sooner or later nearly every college passed through an experience similar to that of Yale until the incubus of the prevailing infidelity was thrown

off. Leaving out of consideration the sources of initial influence, it would seem as if the strength of skepticism was overcome as much by the new spiritual awakening of the students as by the persistent attacks of the college faculties. We have treated this spiritual revolution, or, better, evolution of Yale, somewhat at length because it accentuates those marked characteristics common to the movement in all of the colleges. In most of the institutions these sporadic attempts at the solution of the perplexing problem of student religious initiative took organized form without the advice and generally without the knowledge of the faculty. While unwilling to underestimate the powerful influence exerted, directly and indirectly, by the great educators who must be credited with arousing these initial forces which led to the higher spiritual life, it is most interesting to note that the exact form in which the longed-for revival came was from within the student body, and was a great surprise in many cases to the college leaders.

From Yale we next turn to Harvard. In Lawrence's biographical sketch of Dr. Leonard Woods is this interesting statement: "He entered Harvard in 1792. His college life drew him from the salutary influence of the home, and brought him into new trials of his principles and new temptations to swerve from them.

It was, too, the darkest period morally in the history of our country. The infidelity which had made France a seething caldron of malignant passions had stretched across the ocean and was settling thick as night on all the land. It entered the institutions of learning and the lights of piety went out. During a part of young Woods' collegiate course the late Dr. John H. Church was the only professor of religion in the four classes."[1] Professor Williston Walker, citing a part of the above quotation, adds: "Religiously, Harvard, like Yale, was carefully observant of worship and doctrinal instruction as far as its officers could make it so. Just twenty years before Woods entered Harvard, students had been relieved of repeating publicly heads of the sermons they had recently heard, and for eight years they had been excused from attending the more technical of the two courses of instruction given by the Hollis Professor of Divinity, unless they intended to enter the ministry. Yet the period of Woods' residence at Cambridge was about the ebb-tide of religion among the students of American colleges. The French alliance in the Revolutionary struggle and sympathy with France in her own Revolution had popularized the French contempt of religion; and able and in many ways devoted and patriotic Americans,

[1] Congregational Quarterly, Vol. 1, p. 106.

like Franklin, Paine, Jefferson, by their example or by their writings had spread wide among the students, the young lawyers, the physicians and the politicians of the period, a state of indifference or of hostility to revealed religion."[1] There were thirty-three who graduated with Woods in the class of 1796.

The statement concerning Woods mentioned above was written in 1858, and, so far as I can discover, has remained unchallenged. There could not have been a time during Woods' undergraduate days when there were less than one hundred and fifty students. That so careful a historian as Professor Walker gives credence and currency to the statement that "While Woods was at Harvard there was at one time only one professing Christian among the undergraduates," is sufficient proof of its general accuracy. But allowing that there were many others who were secretly Christian, still the ratio of the professors to the non-professors must have been exceedingly small. It is quite improbable that any such internal conditions existed at Harvard at this time, as those noted in Yale and many other colleges.

We have the most trustworthy evidence concerning the religious life at Williams College during this period. The college was founded in 1793. Rev. Jedediah Bushnell, a member

[1] Ten New England Leaders, pp. 366, 367.

of the first freshman class, thus describes the religious conditions:

"Respecting the religious state of things in college during my residence in it, I have no very favorable account to give. It was the time of the French Revolution, which was, at that time, very popular with almost all the inmates of college, and with almost all people in that part of the country. French infidelity and French philosophy poured in upon us like a flood and seemed to sweep almost everything serious before it. Not that I believe, or ever did believe, that the greater part of the students were in theory settled infidels; but I did fear at that time, and now as much fear, that a number of talented young men, of the several classes, did fix down on these infidel principles from which they never afterwards were recovered. Some, however, who thus made Volney their oracle and openly professed it, have renounced it since, and become pious and useful men. But French principles at college had a commanding influence, and bore the multitude onward in its course. The influence was so great that it was very unpopular for a sinner to be convicted of sin or be converted, or say or do anything on the subject of experimental piety. There were two or three old professors of religion, whom the wicked very rarely treated with indignity; but the moment a sin-

ner began to have serious thoughts the wicked would load him with ridicule and shocking abuse. This spirit ran so high that none dare manifest seriousness except those whom God had truly made serious. Respecting the morals of the college, some infidels were moral men according to the common acceptance of that term; but as a general rule, the college suffered as much in morals as it did in the theory of religion; comparatively with the colleges now in New England I think they were quite immoral. Notwithstanding this state of things, there was a redeeming spirit in the college as long as I was a member of the institution. There was some solid active piety in a few which remained unmoved. The number of professors of religion was very few. But one in my class (1797) at that time belonged to any church,—none in the higher classes. The classes which entered afterwards were larger and contained several professors of religion; one or two instances of decided piety. This spirit of piety, though limited to a small number, had an enlightening and restraining influence on many at times beyond what is easily imagined, so that it gave comfort and hope. About three or four were deeply convicted or hopefully converted while I was a member of the college. Others have informed me since that they received impressions then which were

never effaced from their minds until they found the salvation of the Lord.

"But that which in my judgment had the most influence of all things under God, was a prayer-meeting every evening in the week at the ringing of nine o'clock bell. One of the students opened his room for the prayer-meeting. The meeting was much in the form of our usual family prayers. We read the Scriptures, commented on the truth, exhorted one another and closed by prayer. Our number hardly ever exceeded twelve, sometimes nine or ten, commonly six or seven or eight. We usually spent twelve to fourteen minutes in this meeting. All were invited to come who wished. Some non-professors came, some of them would come for awhile and then retire for a season, and then others would come. These meetings were sustained uniformly for four years, during my whole college life (1793–1797) and I believe will be remembered with joy in another world. These meetings were solemn and sometimes soul-refreshing, and they constituted a rendezvous for any serious mind in college. As wicked as we were at the time, I do not recall a single insult in the room during the time of our devotions or where we held these prayer-meetings during the space of four years." [1]

[1] Durfee's History of Williams College, pp. 110–112.

Some very important facts and figures were given, in 1828, by the first president, Dr. Griffin. It is well to bear in mind that Dr. Griffin was one of the most successful evangelists of his day, and was certainly well qualified to estimate the religious status of the college:

"The year 1792, it has often been said, ushered a new era into the world. In that year the first blood was drawn in that mighty struggle, which for more than twenty years convulsed Europe. In that year the first of those institutions which modern charity has planned and which cover the whole face of the Protestant world arose in England. And in that year commenced that series of revivals in America which has never been interrupted, night or day, and which never will be until the earth is full of the glory of the Lord as the waters cover the sea. For many years I supposed I had been permitted to see, in my native neighborhood and in my father's house, the first revival in the series. But it was with deeply affecting associations that I learned the other day, that the vice-president of the college was allowed to take a part in two revivals that same year, one of which was certainly earlier than that which I witnessed.

"During the first seven years of the existence of the college (in which ninety-three graduated in six classes) there were but five

professors of religion, exclusive of two who seven months before the close of that period, were brought into the church by the revivals in Litchfield County. The seven men were Jedediah Bushnell, who graduated in 1797; Gideon Bent and Nathan Turner, who graduated in 1798; a member of one of these classes who never graduated here, Caleb Knight and Isaac Knapp, who graduated in 1800, and James W. Robbins. The last two were those who made the profession in Litchfield County. They were both of Norfolk, both obtained their hope at home, in the fall vacation of 1799, and both joined the church in the winter vacation.

"In three of these classes just named, there was not a single professor of religion. From the commencement in 1798 till February, 1800, there was but one professor of religion in college. From the fall of that year, in the four classes, which afterward sent out eighty graduates, there were but two professors, and both of them had obtained their hopes in the revivals in Litchfield County and its vicinity. These two young men labored hard, and with many discouragements through the winter, to establish a prayer-meeting. But the next spring the religious character of the college received an important change from the accession to the freshman class of four young men from Litchfield County—two from Torrington

and two from Norfolk. In this way the influence of the new era gradually crept upon the college, which from this time began to rise up to the sacred distinction of being the birthplace of American missions."[1]

These citations admirably reveal the religious conditions of the college. There is much in these accounts to remind one of the religious history of Yale. The same outward depression caused by infidel influence continued longer and was more marked. The same student initiative in religious matters which reached small numbers and exerted but a limited influence, is, however, truly noteworthy in its registration of the progress reached and is an index pointing to the greater things to come. Here again we note the half-successful attempt at student organization for definite religious purposes. A little acquaintance with the deep spiritual fervor, strength of character and heart yearnings for spiritual quickening so conspicuous in President Fitch clearly indicates how deeply intrenched skepticism and religious indifference must have been. Even granting that the statistical estimate may not fairly represent the actual religious condition, there still remains the incontrovertible fact that the religious life nearly ebbed away during the

[1] Sermon by Edward Dorr Griffin at the dedication of the Chapel, September 2, 1828.

closing years of the century. It is doubtless true that, under the incubus of ridicule and persecution, some would conceal their real conviction. Though we grant this, it is well-nigh offset by the corresponding conclusion that the indifference must have been very outspoken and powerful to so thoroughly repress or suppress the religious sentiments of the class of students whom we know as undergraduates in those days.

In Dartmouth, we have no reason to think that the conditions were more favorable. Right in the middle of a long period of religious declension, we believe the general silence of the college historian best interpreted as indicative of a dearth of facts of religious interest. In Sprague's Annals is found the following biographical item concerning Rev. Abijah Wines: "In the spring of 1792 he became a member of the sophomore class of Dartmouth College. During his connection with that institution he sustained a highly respectable standing as a scholar, and in the midst of a very general indifference to religion maintained an exemplary Christian character." [1]

Professor M. D. Bisbee, college librarian, informs me that in the class which graduated in 1799 there was only one publicly known as a professing Christian, though at the time there

[1] Sprague's Annals of the American Pulpit, Vol. 2, p. 373.

was a small but devoted band of underclassmen earnestly seeking the truth and holding meetings in private. These young men became effectual workers as they neared the close of their collegiate course and did much in preparation for the revival of religious interest which marked the early years of the new century.

Chancellor Kent, who graduated from Yale in 1781, and who was for years an instructor in Columbia College, said, in the latter part of his life, "In my younger days there were very few professional men that were not infidels; or at least they were so far inclined to infidelity that they could not be called believers in the truth of the Bible."[1]

Dr. Dorchester having spoken of the marked spiritual declension at Yale when the number of professing Christians was reduced to four or five, adds: "Princeton College was no better, and William and Mary's College was called a hotbed of infidelity. Transylvania University in Kentucky, founded by the Presbyterians, was wrested from them by the infidels."[2]

In this period the witnesses have in many cases testified to much more than the religious condition of the colleges. It should be noted

[1] Trumbull's Yale Lectures on the Sunday-school, p. 167.
[2] Problem of Religious Progress, p. 107.

that their statements not infrequently include all professional men. Thus we have definite light thrown upon the religious conditions of the brain-workers and the intellectual leaders of that day. By the data herewith presented we are able to reduce to statistical estimates and reasonable ratios the religious status of a very considerable class of the intellectual leaders represented by the college men. This certainly is worth much in determining the influence of the Church upon the men of education. This influence at the close of the eighteenth century was without question deplorably low. The writer has in his possession an abundance of evidence which confirms the allusions made above concerning the low religious status among men outside of college halls. We call special attention to these facts, that by comparison and contrast greater emphasis may be laid upon the splendid results wrought in the past century by the Church in her work for men. Such a conspicuous and notable extension of influence and power by the Church among the intellectual leaders of the country is one of the most marked characteristics of a century of Christian effort.

THE RELIGIOUS RENAISSANCE, OR THE PERIOD OF RECOVERY

1800–1810

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them : thus he came at length
To find a stronger faith his own."—*Tennyson.*

"At the very beginning of this century, the religious depression was at the lowest as measured by formal outward acts : but an internal process was going on, destined under the Providence of God to bring relief."—*I. N. Tarbox in Kingsley's Yale College*, Vol. 1, p. 273.

"For never was a period in the history of the higher education when these principles and vices which are frequently denominated French had so large an influence among American students as the opening of the century. The records show that the students of the time were defiant of authority, in conduct immoral, and in religion skeptical. A general spirit of insubordination prevailed. . . . A wave of immorality and of irreligion had for a time submerged all the colleges."—*Pres. Charles F. Thwing, The American College in American Life*, pp. 9, 10.

CHAPTER V

THE RELIGIOUS RENAISSANCE, OR THE PERIOD OF RECOVERY

We have already noted that just at the close of the eighteenth century the fires of a new revival interest were kindled here and there throughout the country. Like detached forest fires this interest spread, increased in volume, gained in strength till in the first decade of the new century it reached the greater part of the country. Like forest fires, too, this interest burned intensely for awhile and in many places as quickly died out. So closely does the religious life of the college correspond with that of the churches, that whatever affects the one will erelong leave its impress upon the other. Naturally the influence of infidelity was more manifest in college than elsewhere and the recovery from it more retarded. There is a wide divergence of opinion concerning the origin of the college revivals. The spiritual awakening certainly appeared in the churches some years before it was in evidence in college halls. Notwithstanding, the leaven of the new life, as already

observed, was powerfully working among the students for some time before it was outwardly manifest. While in some of the colleges the quickened interest is directly traceable to the matriculation of certain consecrated students, there were other colleges which exerted a most powerful spiritual influence upon the communities in touch with them. The prevalence of infidelity and the woful declension of religion in both the colleges and the churches is painfully apparent in the fact that, after the glorious revival which marked the opening of the century, the proportion of church members to the total population was less than one-third, and the ratio of Christian students in the colleges less than one-fourth of that of the present. This should be kept in mind lest there be an erroneous impression respecting the grip of infidelity and the Herculean task involved in the spiritual emancipation and the long sustained effort required in the process of recovery.

In this period the student initiative became more conspicuous, revealing itself most definitely and prominently in the famous haystack meeting at Williamstown. Its manifestation is apparent in nearly all of the colleges. Behind the facts and the figures presented is discovered the surprisingly interesting and vastly important evolution of the student religious

life. At the dawn of the century the student movement was decidedly imperfect. It was, so to speak, the adolescent stage, the earnest and promise of the coming Christian manhood. There were frequent and painful clashes of interests. The old paternal régime, accepted and so much respected in the earlier days, did not always easily and gracefully yield to the new order of things. Then, too, the students ofttimes most sadly failed in the correct interpretation and the rightful exercise of their newly found religious freedom. Liberty, too, frequently degenerated into license in this transitional stage. It took scores of years for the new movement to work itself out, and while the process went on, sudden changes of religious sentiment and marked interruptions of the spiritual progress were to be expected.

Dr. Emerson Davis, writing just fifty years ago of the religious life in the colleges at the opening of the nineteenth century, says: "There have been considerable changes in the mode of government in these institutions. It is now more paternal and less monarchical. There is less attempt to overawe the students by adhering to customs that had been handed down from the dark ages. There is not that wide separation between the classes that once existed. There has been, also, a great im-

provement in the moral and the religious character of the young men that are collected in these seminaries. Fifty years ago infidelity was exceedingly prevalent. A pious young man was often the butt of ridicule. Sometimes not a tenth of the students were pious; and if those who were met for prayer, it was, often, at a private house in the town, to prevent being annoyed by their fellow students. The change in this respect has been so great, that some will be slow to believe the statements I have made."[1]

I think that Dr. Davis' estimate "that sometimes not a tenth of the students were pious" will hold true of all the American colleges at the opening of the century; the facts in hand indicate a considerably smaller ratio. But the force of infidelity was broken and soon the fact showed itself in the slow but healthful recovery of vigorous spiritual life. We emphasize in passing the remarkable change wrought within the century—at the beginning, one Christian student in ten; at the end, one in two; a fivefold gain.

At Yale until 1802 the outward conditions remained much the same, so far as religion was concerned, though there had been a marked improvement in morals. The revival interest which had begun in Connecticut as early as

[1] The Half Century, Emerson Davis, D. D., p. 78.

1797 had gradually spread over the whole country and the colleges began to feel the uplift. At Yale, a few students thus awakened, were matriculated. They were thoroughly in earnest, met daily for prayer and conference and labored definitely for a spiritual quickening among their classmates. In the early spring of 1802, something very unusual occurred. Several students presented themselves for membership in the college church. The number increased with each communion till Jeremiah Everts, a college leader from the senior class, came forward. After this the revival spread throughout the college. There were no special services, no outside help. It was to a large degree a student movement, though the power and influence of President Dwight may have given the first impulse. Certainly no one did more to give permanency and value to the awakening. The revival continued for about six months. Sixty-three joined the college church and many others united with their home churches.

"It was preeminently an awakening of the students of Yale from a moral to a religious life. Twenty-five members of the senior class, no one of whom had ever been 'expelled, rusticated, or publicly admonished,' united with the college church on the Sabbath before graduation. The Moral Society had served its

purpose well with them in introducing them to a deeper life, the needs of which only the Church of God and its ordinances could meet."[1] It is estimated that about one-half the students were converted in this revival. It is well to bear in mind in this connection that even after this great revival, so famous in the religious annals of Yale, the ratio of students enumerated as professing Christians was considerably less than the average for the last decade in the same institution.

In 1808 there was another revival of shorter duration and less extent, with an ingathering of about thirty converts. It has been estimated that the first revival in Yale under the presidency of Dr. Dwight raised up ministers who were instrumental in the conversion of fifty thousand souls in one generation. A distinguished writer, referring to Dwight's encounter with infidelity, has expressed the opinion that, "No man except the Father of his country has conferred greater benefits on our nation than President Dwight."

The influence of these two revivals, which cannot be discounted, was not so continuous as one would expect. There were about one-half of the students who were not deeply affected, and following these revivals were marked periods of declension when again the religious

[1] Two Centuries of Christian Activity at Yale, p. 65.

life sank very low. Professor Goodrich notes this in the following statement:

"But whatever may have been the cause, it is a striking fact, that within five years from the close of that most remarkable effusion of the Holy Spirit (1802), the college church was reduced to a lower state than before: since, at the commencement of the collegiate year 1807–1808, the number of professing Christians in all the classes did not exceed fifteen."[1]

Corroborating evidence concerning the marked ebb of religious interest in the interim between these two revivals at Yale already considered, and the indirect but significant testimony respecting the tone of the spiritual life in the homes and the churches is found in the statement from the Memoir of Dr. Nettleton, the noted evangelist. "When Mr. Nettleton entered college he was the only professor of religion in his class."[2] He entered Yale in the middle of the fall term of the year 1805. And he continued to be the only professor of religion till the latter part of the year, when two or three others entered the class. As there were not less than fifty matriculated in this class the small number of professors of re-

[1] Narrative of Revivals of Religion in Yale, *Quarterly Register*, p. 297.

[2] Memoir of Rev. Asahel Nettleton, D. D., by Bennet Tyler, D. D., p. 28.

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ligion is remarkable. Inasmuch as Nettleton was a leader in the spiritual affairs of the college in the revival which followed two and a half years later, his testimony has a deal of significance. The author of the memoir secured these facts from personal interviews with Dr. Nettleton and committed them to writing then and there.

A carefully drawn picture of the religious life of Bowdoin College is herewith presented in full because of its accuracy and interest:

"For playing cards, for staying away from his room at night, for failing to observe study hours, for walking or driving unnecessarily on the Sabbath, and for other similar offences definite penalties were fixed and imposed. Unfortunately, delinquencies of this sort, while they occupy page after page of the records of the executive government, were not the only ones punished. The habits of society at that time and the circumstance that the students, for the first twenty years of the college existence, were mostly from the wealthier class in the community, made intemperance a formidable foe to college order and morality. The temptation to drink to excess, if opportunity be considered a part of temptation, was surely far greater than at the present day, while the personal oversight conscientiously

exercised by the college officers living in the buildings, made every shortcoming known.

"On one occasion a young man, who afterwards became a faithful and honored pastor, was publicly admonished for having been overcome with liquor. There is no reason to believe that intemperance and kindred vices were more prevalent at Bowdoin than at other colleges, at that period, but it seems proper to mention the earnest and open measures taken to check them."[1]

The college was founded in 1794 and was opened for school purposes in 1802. Dr. McKeen was president from 1802 to 1807. "During President McKeen's brief administration religious life and activity existed among the teachers, not among the students. For a longer time than would be supposed in view of the earnest efforts put forth from the first, this continued to be the case under President Appleton. The Theological Society, with a membership of seventeen, was organized in 1808, and its meetings continued to be held with greater or less regularity for forty years. Its object, however, was the friendly discussion of doctrinal and ethical questions rather than the direct promotion of Christian living. Though its influence for practical piety was not manifest at the time of its organization, it

[1] History of Bowdoin College, p. 44.

is a significant fact that nine of the seventeen became earnest Christians in after life." [1] "In the first classes at Bowdoin college," says Professor Smith, "I can learn of but one student who may have been deemed at the time of admission hopefully pious." [2] "Religion," writes one who was then a member of the college, "was connected with the college only in the person of President McKeen."

During the first three years of President Appleton's administration (1807–1810), there is much evidence that there was not a single professor of religion in college. His diary is filled with sad allusions to the terribly low state of religious interest. Graduates of the period testify to the strenuous effort made in their behalf, which, however, was unavailing. It was a day of great rejoicing when one Christian student entered the college. "When there was not a professing Christian among the students, he was greatly encouraged by the admission of a student in 1810, who to highly respectable scholarship added the charms of a deep piety, fervent, yet unobtrusive. Alone among his fellow students, he yet sustained, in the midst of thoughtlessness and at times open immorality, a Christian character without reproach to the end of his college course, which

[1] History of Bowdoin College, p. 48.

[2] Tyler's Prayer for Colleges, p. 226.

was to him almost the end of life, as he almost literally descended from the commencement platform to the grave. The memory of Cargill was long cherished with respect and affection by contemporaries in college." [1]

At Williams the religious conditions were just about as bad as they could well be. The institution was founded in 1793. "During the first seven years of the existence of the college (in which ninety-three graduated in six classes) there were but five professors of religion in the institution, exclusive of two who seven months before the close of that period were brought into the church by the revivals in Litchfield County." Following the list of names of these professors and certain further particulars, is the following statement: "In three of the classes just named there was not a single professor of religion. From the commencement in 1798 till February, 1800, there was but one professor of religion in college. From the fall of that year, in the four classes, which afterward sent out eighty graduates, there were but two professors and both of them had obtained their hopes in the revivals in Litchfield County and its vicinity." [2]

[1] History of Bowdoin College, Nehemiah Cleaveland, p. 16.

[2] Sermon preached at the dedication of the Chapel, 1828, by President E. D. Griffin.

In 1801 the spiritual apathy was somewhat counteracted by the persistent and manly efforts of four freshmen who entered college with positive religious convictions which they were not ashamed to acknowledge before their classmates. These students, like those mentioned above, came from the famous Litchfield County, Connecticut. The detailed statements concerning the religious life at Williams precludes any discounting of the facts presented. It is well to remember that this deplorable state of religion in the college indicates a correspondingly low condition in the churches, for otherwise the students would have been professing Christians on entering the school. There is also evidence that President Fitch and the faculty were doing all in their power to break the chains of infidelity and indifference. Rev. Seth Swift, the village pastor, was also untiring in his efforts to quicken the religious interest of the community ; parents were praying that the revival interest so refreshing elsewhere might extend to Williamstown. After twelve years of the most severe religious drought the showers of blessing descended upon the college, producing an encouraging spiritual harvest. The interest was first noted in the spring of the year 1805 and continued throughout the summer. It was largely confined, however, to the professors of religion,

and about the only effect it had upon others was in the deepening of their opposition. Personal effort on the part of the few Christian students met with coarse ridicule and rebuff. But the conditions were such that wherever the opposition did not suppress the spiritual convictions they became characteristically pronounced. The religious leader of the time seems to have been a student by the name of Bailey. Of him and his work the college historian thus speaks:

"This young man, with several others, set up a meeting in the summer of 1805, at a distance from the college, it not being deemed prudent to meet for such a purpose in the college buildings, as at that period we could hardly have held a prayer-meeting in college without ridicule and interruption. This meeting was somewhat secret. Numbers however rallied around the standard and the meeting filled up, though the house was a considerable way off. 'This was a blessed meeting,' says one who was a member of it, 'and there I always thought the revival began.' About the same time another meeting was set up, also private, and out of college, probably for the same reason."[1]

These religious forces continued to operate for a year before there was any marked spir-

[1] History of Williams College, Durfee, p. 115.

itual interest among the unconverted in the college. There was an extensive revival in the village church which affected the whole community. Within the college the struggle had been protracted "amidst much contention." There was less violent opposition and more spiritual zeal, though outwardly the conditions remain practically unchanged. "The spring of 1806 was made memorable to the college by the admission to its bosom of these two distinguished youths, Gordon Hall and Samuel J. Mills,—the former to the sophomore class, the latter to the freshman." Such is the statement of President Griffin. These men with a half dozen companions, before the conclusion of their college course, inaugurated one of the grandest movements of the nineteenth century. On entering college Gordon was not a decided Christian and did not participate in some of the earlier meetings of Mills and his coworkers, though later he was in the most hearty accord with them.

Mills came from Torrington, Connecticut, from a Christian home where he was devoted to the cause of missions from his birth by parental dedication, a consecration which he eventually made his own. When a youth he was deeply impressed at the revival meetings of 1798, but did not till some years later publicly avow his allegiance to Christ. For four

years previous to his admission to college he was a zealous and fearless Christian worker. On entering college he found a small but very devoted band of Christians of like spirit. The little company of believers, so much the stronger by these notable accessions, exerted a wide and powerful influence which soon shook the whole college. The freshman class came more particularly under the influence of the revival, but the sophomore and the senior classes were also deeply moved.

Here again we note that the chief credit for the spiritual awakening is given to the students by the most accurate historians of the college. It would be manifestly unfair to leave out of consideration the spiritual leadership of the devoted president and the prayerful solicitude of the many friends of the institution. Notwithstanding, the operation of the student initiative was very pronounced but became more marked in that which follows.

Mills came to college fired with zeal for missions; a remarkable fact when one remembers that he lived one hundred years ago, when the cause of missions was so little considered. Brainerd was his ideal and hero, the story of whose life he had heard again and again from the lips of his mother. It is a significant fact that American missions, both foreign and domestic, received their chief initial

impulse from college men. Mills was a mature Christian when he entered college, with convictions for his life-work carefully formulated. This great purpose in life was to carry the blessings of the gospel to those who had never heard it. At first he thought only of the Indians and for them he meditated and prayed. Later, with a map of the world before him, the need of foreign lands flashed in upon him. He prayed and reflected much over the great need which had thus been revealed to him. How should it be met? from whence the means? who would go? Such were the queries of his active and consecrated mind. For months he pondered over the matter alone, but at length he determined to unburden his mind by confiding in two or three of his fellow students.

He led them out into the grove where he was accustomed to retire for meditation and prayer, and where there would be little likelihood of interruption and little exposure to observation. Driven by a shower, the little group sought the shelter of a near-by haystack. There he made known his plans, and the day was spent in prayer and fasting. It is not our purpose to dwell upon this memorable meeting under the haystack, when the great decision was made to organize for the evangelization of the heathen. The secret society with

its solemn pledge to the foreign work and the careful consideration of ways and means of best advancing their project, are well known.

The object of the organization was "to effect in the person of its members a mission to the heathen," and the constitution was drawn up in cipher, "public opinion being opposed to us" and, "lest we should be thought rashly imprudent, and so should injure the cause we wish to promote." With extraordinary foresight and wisdom their missionary purpose was wrought out. They interviewed leading clergymen and secured their endorsement and aid; they searched out, published and distributed sermons, tracts and other work on missionary subjects; they commenced an intercollegiate correspondence on missions; they visited and addressed the students of the colleges. There were no missteps, few mistakes; and so quietly, wisely, from a half dozen students of Williams College, American missions had their rise. The slogan of Mills, sounded forth from beneath the haystack to his hesitating companions, "We can do it if we will," has been the battle-cry of the soldiers of the cross through a century of missionary progress and success.

These young men were so much in advance of their age that it should occasion no surprise that their plan failed in the colleges and met

with only slight encouragement from the churches at first. The chasm between infidelity and missionary zeal is a wide one and is not taken at a single bound. But we call attention to the striking resemblance between what Mills, Hall and their companions attempted to do in the colleges and that which is now being actually done by the Volunteer Movement. That this work of Mills and his followers is a fair sample of the religious condition of the colleges of the time is farthest from the truth. Even in Williams the indifference was such that the meetings were kept secret, and even after the great revival, a large proportion of the students were not professing Christians. In the other colleges the religious life was still very low.

Concerning Harvard, Brown and Dartmouth, no facts of interest have been gleaned. The impression is that these colleges, like those outside of New England, were still laboring with the burden of indifference, and that infidelity in many of the smaller colleges was still very evident.

Further evidence of the low religious state of the college students of this period, and especially for the years just preceding, is indicated by the notable decrease in the percentage of graduates preparing for the ministry. From 1795 to 1810 there was a loss of more than

twenty-five per cent. Inasmuch as there was during this period a deplorable lack of properly trained men for the guidance of the churches, and such a scarcity of ministers that many self-supporting parishes were shepherdless, it is apparent that something was wanting in the religious zeal of the churches and the consecration of the college men. In this connection it should be noted that for nearly a score of years there had been a growing dissatisfaction over the quantity and the quality of religious instruction in the colleges. This disaffection led directly to a most radical and important departure from the old educational régime and also to a readjustment of the purpose and plan of a college education. The establishment of the theological seminary and other technical schools have wrought far-reaching results.

At Andover, in 1808, the first theological seminary in America was founded. As Dr. Bacon observed in 1858, "Half a century ago it was generally assumed—though, if it had ever been true, it was not true then—that a college graduate was of course acquainted with theology, at least as much as with any other branch of learning. Within little more than a hundred years past, the colleges have ceased to be the theological seminaries which they once were, and have become exclusively and merely seats of liberal education. Such a

change—and it was almost completed fifty years ago—involved the necessity of a new college, devoted to the teaching of theology and the theological sciences, unless the original design of the fathers who founded Harvard and Yale in the wilderness, was to be relinquished."[1] There were other marked changes in the character of the curriculum which it is not in our province to discuss, but which exerted their influence on the religious life of the college. With the founding of Andover Seminary was introduced a differentiation in educational matters which has now reached many other fields of learning.

In this period, then, we note several well-defined revivals, the missionary enterprise at Williams and the rise of theological seminaries. From the spiritual viewpoint there is a marked progress towards better things in spite of the generally prevalent religious indifference. Care should be taken lest the exceptional religious interest at Yale in 1802 and the missionary zeal at Williams in 1807 be taken as the measure of the religious life in all the colleges. In fact in neither of these institutions under the most favorable conditions, so famed in history, did the ratio of professing Christians reach the normal of the same colleges for the

[1] Commemorative Discourse, Andover Seminary, 1858, Dr. Leonard Bacon.

present day. Objection may be raised that only a few of the colleges are considered in this period. Most of the institutions to which no reference is made enrolled but few students. In some, as at Middlebury, for instance, the religious conditions were more favorable, but especially in the Southern institutions the spiritual decadence was far more marked than in the New England colleges.

One hundred years ago nearly all the educational institutions, save a possible half dozen, were most closely identified with the communities in which they were located. Williams, Dartmouth, Brown, Bowdoin, Middlebury and nearly all the smaller institutions in their early history sustained no separate religious institution, but became an integral part of the village church in matters of public worship and spiritual ministrations. Consequently, far more than to-day, the state of religion in college furnishes the key to the religious situation in educational centers. Almost every one acquainted with the subject recognizes the fact that these college communities were peculiarly fortunate concerning religious interests. In them the most strenuous effort was put forth to deepen the spiritual life. There, too, were found some of the ablest preachers and most devoted Christians. Certainly the spiritual privileges in such communities were superior to those found

elsewhere. The fact that so large a proportion of the students entered college opposed or indifferent to the established principles of the Christian faith indicates at least that there was something the matter with the religious life of the Church and home. In these churches little or nothing was done to reach the young men, and in the membership of many there were practically no young men.

Would that we possessed something of "the transmigratory art" of which Charles Reade writes, so that we might put ourselves in the place of the college student one hundred years ago! The use of intoxicating liquors was well-nigh universal. Even ministerial associations, as we learn from Dr. Lyman Beecher and others, during the period under consideration, imbibed freely at their meetings from the tempting array of "hard drinkables," and sometimes bore the evidence in staggering steps and maudlin speech. Impurity, profanity and Sabbath desecration, as might be expected with so much intemperance, were distressingly prevalent. Should the reader question the statements respecting the immorality, suggestive and rewarding reading may be found in the earlier reports of the various temperance organizations, the parish records of the old churches and the biographies of eminent men in the service of the Church and State. There

were no men's organizations within the Church, no young people's societies for religious purposes, no Young Men's Christian Associations, no weekly prayer-meeting excepting in the larger churches, no Sunday-schools, save here and there one started experimentally and generally in opposition to the church. Such were those good old times. This explains why such a large proportion of the students entered college before their conversion. Great credit is due the colleges, however, that so many graduated with a firm and fixed religious faith. The college in the first decade of the nineteenth century was training the reformers who in after years inaugurated the great moral reforms and religious movements which wrought revolutions in thought and custom, and which have made possible the higher life here and in other lands.

EDDIES AND CROSS-CURRENTS, OR THE PERIOD OF TRANSITION 1810–1820

"The worth of a civilization is the worth of the man at the center."—*President Roosevelt.*

"Take heart!—the Master builds again,—
A charmed life old Goodness hath:
The tares may perish,—but the grain
Is not for death.

God works in all things; all obey
His first propulsion from the night:
Wake thou and watch!—the world is gray
With morning light!"

—*Whittier.*

"A religion that fails to identify itself with the intelligence, science, and the best progress of the age can have no hold upon the future. It is the mission of Christianity to enlighten."—*Dr. Daniel Dorchester.*

CHAPTER VI

EDDIES AND CROSS-CURRENTS, OR THE PERIOD OF TRANSITION 1810–1820

More than any other this is the period in which certain changes already observed in the inner life of the college become outwardly manifest. As a whole there is religious declension at the beginning, sinking lowest about the middle of the second decade, slowly rising never again to fall so low for the remainder of the century. From this period the proportion of professing Christians to the whole student body has steadily risen. The most conspicuous cause of religious disturbance was the war with England, which with its antecedents and consequences centered interest upon political rather than religious topics. One turns from the study of these years with a deal of dissatisfaction. There is little of special importance or interest. Peculiar fluctuations of religious thought abound; college curricula are being changed and a general unsettled condition prevails in Church and State. The pendulum swings from revival zeal to religious indifference with a lower average of

spiritual interest for the first five years since the opening of the century.

It should ever be kept in mind that the great revivals of the beginning of the century were in most localities of brief duration, covered only a limited area of the whole country, and were followed by the most distressing spiritual drought. Here and there were places with specially favorable conditions where the spiritual awakening was permanent, but they were exceedingly rare. Infidelity, which had been so effectually silenced in the first decade, reappeared with new vitality and voice by the middle of the second. And it is stated on good authority that, between 1817 and 1830, five million seven hundred and sixty-eight thousand nine hundred volumes of the works of Voltaire, Rousseau and other infidel writers were circulated here in America.[1] There is also abundance of evidence to prove that vast districts on the Western and Southern frontiers were practically destitute of churches, ministers, and the most common religious influences.

In 1815 the American Society for the Educating of the Pious Youth for the Gospel Ministry was organized. The demand for such an organization and the hearty reception given to it are prima facie evidence of the low religious condition of the churches as well as of

[1] *American Register*, August, 1830.

the country at large. The early reports of this society are replete with interesting data respecting religious destitution. The character of the men identified with the movement is the sufficient guarantee of the accuracy of the representations made. In the first address introductory to a long list of facts this statement is made: "But to thoughtful Christians the reflection is, that in less than two hundred years, the descendants of the Pilgrims, who encountered the hardships of the deep and the privations of exile to enjoy the gospel, being multiplied to millions, have so far degenerated from the piety of their ancestors that most of them are at present unprovided with a learned gospel ministry." Then follows the "Appeal to Facts" which shows not only the scarcity of trained leaders, but as well the prevailing religious indifference. These old reports would make most rewarding reading for some of the modern alarmists and pessimists, who forget the thought of the poet:

"Idly as thou, in that old day
Thou mournest, did thy sire repine;
So, in his time, thy child grown gray
Shall sigh for thine.

"But life shall on and upward go;
The eternal step of Progress beats
To that great anthem, calm and slow,
Which God repeats."

Again would we call the reader's attention to the fact that the college man is a fair representative of the man of brains in the community. For it would be exceedingly easy to prove that the fluctuations of religious interest noted among college men are equally characteristic of the thoughtful men outside of college. And, without analyzing the relationship, somehow there is the most faithful reproduction of the college man's interest or indifference among the leaders outside; so that the conviction deepens that the college man embodies the current and common spiritual ideals for each successive period and furnishes a most accurate index of spiritual culture among the mind-leaders of the age. The intimate association of college interests with those of the churches and community at the beginning of the last century make such conclusions almost inevitable.

At Yale there was a series of revivals so following each other that no class graduated without experiencing a special spiritual uplift. In 1812–1813 there was an extensive revival which was distinctively marked as a student movement. The death of Tom Paine, the infidel, as a common drunkard in 1809, certainly weakened the forces of infidelity. The Moral Society for these years seems to have reached the acme of its influence. The student initia-

tive was so marked in the conversion and experience of Elias Cornelius that we direct special attention to it. "In the winter of 1812–1813 several members of the senior class, one of whom was librarian of the Moral Society, mostly unknown to one another, engaged in prayer for this spiritual awakening. When the revival was first thought of, Elias Cornelius, then a senior, was agreed upon as the man that was most likely to oppose it. Special prayers were offered by a number for his conversion. The change in this man soon after was sudden and complete, and made a great impression upon the college. 'I perfectly recollect,' wrote one of his classmates, 'of his making his first entrance into the Moral Library of which I was librarian and drawing the Memoir of Susanna Anthony.' He broke soon after with his evil company and profanity. In time he became fully conscious of Christ's power and presence, and was the happy instrument of leading nearly twenty members of his own class to accept the Christian faith before graduation, a class in which previously not over four had been openly professors of religion. By his labors, between eighty and one hundred students of all classes were awakened to a new sense of their Christian responsibility."[1]

[1] Edwards, Memoir of Elias Cornelius, pp. 22–25.

Two years later, in 1815, the last revival during the administration of President Dwight took place. There had been a secret prayer-meeting held every Sunday morning for some time previous. Many were praying for a special blessing, and at length the answer came in a very peculiar manner. It was the custom to call upon the senior class alphabetically to read at the vesper service a short sermon or some devotional selection chosen by the faculty. In the first week in April, 1815, the person assigned for the reading was far from being seriously inclined towards religious matters. The appointed selection was an account of the death of Sir Francis Newport. "The solemn recital of this narrative which he had never before seen affected his mind so deeply, that he read with increasing emotion as he advanced, at last ending in a faltering accent and with tears. Such an exhibition of tears where it was least expected operated at once with a kind of electric power on the whole body of students. Nearly every individual in the college became anxious for the salvation of his soul; and those who had been most thoughtless seemed to be the most affected."[1] During the year about eighty men publicly avowed their allegiance to Christ.

Two years after this revival, in 1817, Presi-

[1] Goodrich, *Quarterly Register*, 1838, p. 301.

dent Dwight passed away. For nearly a quarter of a century his commanding Christian personality had impressed itself upon every man who had entered Yale. His influence was powerfully felt for another generation and still marks the religious life at Yale.

From Yale we turn to Princeton where we find interesting material awaiting us. There were apparently about forty years (1773–1813) of spiritual drought in Princeton. If there were revivals of any note they have not come to the attention of the writer. So careful a historian as Dr. Dorchester affirms that there were none. In 1813, however, there was a remarkable spiritual awakening, a description of which serves the double purpose of showing the previous religious indifference and the results which followed:

"The few pious youth who were members of the college before the revival were happily instrumental in promoting it. They had for more than a year been earnestly engaged in prayer for the event, when they perceived the general and increasing seriousness which had been noticed. Several of them made an agreement to speak privately and tenderly to their particular friends and acquaintances on the subject of religion."[1]

[1] Ashbel Green, A report to the Trustees of the College of New Jersey relative to a Revival of Religion, p. 12.

"The whole number of students in the classes of the college is one hundred and five; of whom twelve were professors of religion when the revival began. . . . Thus of the students now in college, a majority may be viewed as hopefully pious; and a large proportion of the residue appear to possess much tenderness of conscience, and show a very desirable regard to religious duties and obligations."[1]

We observe, then, that previous to the revival only about eleven per cent. of the undergraduates were professing Christians, and that after the revival only about one-half were thus enrolled. Many if not most of the subjects of the revival belonged to the senior class; consequently after their graduation the proportion of professing Christians was again sadly reduced. The new accessions to the college were more numerous than usual, but of a totally different moral and religious character. The hope of another spiritual awakening was not realized. Troubles between faculty and students arose and again the religious conditions sank very low. In the year 1812 Princeton Theological Seminary was founded, and from that time has been a power for good in the college community.

Turning our attention next to the Berk-

[1] Ashbel Green, A report to the Trustees of the College of New Jersey relative to a Revival of Religion, p. 9.

shires, where, considering the famous haystack incident, we would most naturally expect to find a high state of spiritual activity, we discover quite the reverse. The religious interest aroused in the revival of 1806–1807 seems to have left the institution with the graduates of the upper classes.

"Following the revival lax morality and want of religion crept in, and grew more powerful till in 1811 the number of professing Christians was again reduced to twenty in the whole college (about fifteen per cent.), and these mostly in the senior class, much apprehension was felt, but a revival sprung up in 1812."[1] Rev. Charles Jenkins of Portland writes: "The revival of 1812 of which you request an account was an interesting work. Its fruits remain to this day. As I entered one year in advance, the class of 1810 were serious during my first year. That class contained a good proportion of pious students and the interests of religion until they left were pretty well sustained. In the next class there was a less amount of active, ardent piety. Religion was in a low and languishing state. It was a period of much political excitement. Wickedness abounded and the love of many waxed cold, 'scrapes' were frequent, and some of a very daring character, the Chapel Bible was

[1] Hopkins in Durfee's History of Williams College, p. 127.

several times removed or nailed to the seat. Once at least, it was supposed to be burned. There was some intemperance; I had not the means of knowing how much. In one carousal, I was credibly informed, there was a mock celebration of the Lord's Supper. In my class nearly one-third were professors of religion, but the state of religious feeling was very low. Almost everything around me seemed hostile to a state of living piety. Some of the forms of godliness remained, but its power and life had fled. In the class after me, previous to the revival, there were but two or three professors of religion. The low and declining state of religion was truly alarming. In the fall of 1811, Mr. Nott, one of the first missionaries to India was employed to preach at Williamstown. His labors were greatly blessed. An interesting revival of religion commenced among the inhabitants. But the college at this time was like the mountain of Gilboa on which fell neither dew nor rain. It was a scene of so much noise and confusion that I seriously contemplated hiring a room in some private house where I might prosecute my studies with less interruption. A retired senior of the class of 1812 gathered about him the Christian men and they met on the Sabbath and on Thursday eve. After much discouragement and perseverance the deadlock

yielded and a revival of thirty or forty resulted."[1]

No less than four of the accredited historians of Williams mention in the most emphatic terms the prevalence of intemperance during this period. We consider this phase of immorality in connection with this institution, not because it reached greater depths there than elsewhere, but because there are trustworthy witnesses who in testifying for the one college speak for all. Emery Washburn affirms: "Everybody at that day drank, and so be it excited the animal spirits, it mattered not much what the liquor was. Some kept it in their rooms and indulged in its use in their convivial meetings without concealment and disgrace. As I look back upon the history of the past there are few things more obvious in the management of colleges than the most favorable change in the matter of intoxication."[2]

"As a natural result of the worldly conformity in church, various species of immorality became prevalent, the general habit of drinking wine and brandy on all extraordinary occasions, the habit of treating on the election of officers, or of the two societies. In fact at most of the meetings, at the close of the term,

[1] Durfee's History of Williams College, pp. 127, 128.
[2] Ibid., Intro., p. 24.

or the commencement of a term, wine and spirits were freely used. It was customary with some to keep them in their rooms. Intemperance was a crying sin in those days, and it was no uncommon thing for professors of religion to be found mingled with the multitude partaking and even encouraging it."[1]

At Bowdoin after years of depression there followed a period of revival in religious matters. We have already noted the great joy of President Appleton, when in 1810 James Cargill entered the freshman class at a time "when there was not a professing Christian among the students." But for a year or two Cargill apparently stood alone. In 1812 Frederic Southgate, one of the tutors, came out as a Christian. Cargill and Southgate were the means of establishing meetings for prayer and the promotion of personal righteousness among the students, which have been since maintained without interruption. In 1813 there were a few professing Christians in the entering class. And slowly though surely the forces of righteousness gained in power till the spiritual awakening of 1816. Concerning this an extract from the diary of President Appleton will be of interest:

"Nov. 28, 1816: God has been pleased I trust to visit several of the students with his

[1] *Quarterly Register*, 1841, p. 462.

saving health. We do hope that at least six of the number have been transformed by the renewing of the mind. This is a great thing, a very great thing. A third of the students, or very nearly that proportion, it is now hoped is pious. It is but a little while since we had none of this description." A year later he writes: "As to the college God has shown us new favors. Not only have a considerable number of serious students entered, but there have recently been three or four individuals converted to the Lord. This is a great thing, an unexpected mercy that God should have returned to us so soon. Those students who were thought to have experienced religion a year ago, have by divine grace done well. They appear to be good, sound, judicious and zealous Christians. This is a glorious thing, religion seems to have obtained a strong footing in Bowdoin College."[1]

While we might present much more evidence of interesting and convincing character, we feel that what has been adduced fairly reveals the religious condition of all the American colleges for the period. There is every reason to think that were all considered the picture would be far darker and more depressing. For we have gathered our material from those institutions which have ever been most con-

[1] History of Bowdoin College, pp. 102-107.

spicuous for morality and religion. Possibly in some of the smaller institutions there may have been more favorable conditions, but in many we know that it was quite otherwise. Numerically the students in the colleges considered embrace the large proportion of the total enrolment for the period. For the fifty years from 1770 to 1820 the religious life in American colleges sank so low that it might well be called the Dark Age of Religion. Throw out half of the material presented, put the most liberal construction on the remainder, and still the facts are such as to convince the most skeptical, if open to enlightenment, that the Church of to-day is reaching the men of intellect with a measure of success absolutely unknown a century ago.

As has been intimated, the marked characteristic of this period was the suddenness of the fluctuations of religious interest. The pendulum swung from the extreme of indifference, and in some cases open infidelity, to violent and sensational outbursts of religious sentiment. Mighty forces were working in both Church and State, the full effect of which was not discerned nor understood till many years later. The student of the characteristic movements of the nineteenth century will find this period peculiarly interesting. The first score of years was significantly marked by the agi-

tation for and inception of some of the greatest missionary, reform and philanthropic agencies of modern times. A spirit of unrest prevailed, not ominous of disaster but the earnest of better things. With such a prodigious amount of agitation and the gradual crystallization of new thought, the overthrow of some cherished customs and preconceived ideas was inevitable. In such a time some lost their bearings and the result is apparent in the apostasy of not a few in college halls who failed to make the proper adjustment of early training to later and newer thought. It was, however, a period peculiarly fitted for the discovery of spiritual and intellectual leaders and afforded ample field for effectual influence and originality.

The fluctuation of religious interest is most clearly revealed in the church and parish records. For years there would be very small accessions and every indication of indifference; then suddenly there comes a reversal of conditions and a notable increase in membership. At such times the men show an interest not apparent when religious interest is at low ebb. This is observed in the rising ratio of males to females in the church-membership. Again from these old records there is little indication that the young men were reached. The changeable character of the early years of the century gives occasion for serious misunderstanding and

opposing views of the religious condition. And this is just what would be most naturally expected. There were communities and times which considered alone would furnish material for almost any kind of opinion. Our endeavor has been to present, in a form as accurate as possible, a true and comprehensive view of the state of religion not only in the colleges but for the whole country. The commendable features should not divert our attention from the actual conditions of the spiritual life. After the war of 1812 political and material interests were in the ascendency with a corresponding loss in religious matters.

While in most respects the consideration of the period is unsatisfactory, one turns from it with a very strong conviction that a new and vigorous faith has taken deep root. Especially is this true in college life. From this time on there is a steady development of Christian fiber and force. It is well to remember, however, that the ratio of professing Christians to the whole body of students was very low and much less than half what it is to-day. We have reason to believe that a similar ratio would obtain among the intellectual leaders outside the college. In that day there surely was some occasion for the charge that the Church was failing to reach and hold the men of intellect. We are unwilling to conclude our study of this

decade without an expression of sincere appreciation for the excellent work wrought by a small but devoted band of positive, leal-hearted Christian workers.

THE GREAT INGATHERING, OR THE PERIOD OF REVIVALS 1820–1850

"The revivals in college, both ancient and recent, have been under the guidance of experienced and discriminating men. They have not been seasons of mere agitation, but times when religious instruction has been carefully imparted. They have proved to be genuine by the improvement in morals, which has invariably followed in their train. And they have supplied the churches of the land with a body of ministers whose ability and devotion to their work are beyond a question."—*Fisher, History of Church of Christ in Yale College*, p. 35.

"The third period in the development of the American college dates from about the close of the first quarter of the present century. This period deserves an epithet no less broad than the word human. The college has become in this period an agency for preparing its students for life. Its purpose is no less than the fitting of a man to achieve all purposes which he may worthily set before himself."—*Pres. C. Thwing, The American College in American Life*, p. 10.

CHAPTER VII

THE GREAT INGATHERING, OR THE PERIOD OF REVIVALS 1820–1850

Dr. Tyler declares that the year 1820 "introduced a new era in the history of colleges generally, and particularly of revivals in colleges." We believe this to be true. The transition through which the colleges were passing in the last period reviewed ended quite definitely with the beginning of the third decade. The octopus grasp of infidelity had been thoroughly broken; the student movement had developed wisdom as well as strength; faculty supervision had radically changed and the era of construction, in religious sentiment and ideal, had been fairly ushered in.

Outside of the college there were in the political world the formative forces operating which produced the American commonwealth. The people were homogeneous in blood and purpose. The great moral reforms rooted in the preceding periods began to exert a tremendous influence. The temperance movement accomplished a world of good. In the Church there were unusual spiritual activity, a burning zeal for missions and a newly awakened interest in

education. It is in no wise strange that the constructive spirit animated the colleges for the second quarter of the century, for it was peculiarly the period of organization in American history.

Inasmuch as the change already indicated introduced the modern college spirit, it will be unnecessary for us to do more than to note the degree of success attained and such additional observations as shall indicate the evolution of this religious life. Great interest centered in the "Day of Prayer for Colleges." "The last Thursday of February, 1823, was set apart by many friends of Zion as a season of fasting and special prayer, that God would pour out his Spirit on the colleges of our country the present year more powerfully than ever before."[1] In many of the colleges that day never passed without special blessing. The concentration of interest in the churches on the colleges could have no other than a beneficial result. In the colleges there was more of organization of religious forces, more personal work, less friction between faculty and students. In contrast with the preceding years, the religious life was most encouraging compared with the present; however, it still falls far below the normal.

In our treatment of this period we make a

[1] Tyler, Prayer for Colleges, pp. 149, 150.

radical change, and for good and sufficient reasons. Hitherto we have dealt largely with the individual college, for the conditions in the one were largely duplicated in all the rest, and also because a proper consideration of the evolution of the student movement necessitated the individualistic treatment. This has been traced at sufficient length to determine the trend at least of the religious life in the college and to forecast the type of college religion a half century later. Then, too, the number of educational institutions increased with surprising rapidity during the period under consideration. Furthermore, the fluctuations of revival interest lessen the comparative value of the statistics of the individual college while enhancing the worth of statements and estimates involving large groups of institutions at any given time. Gradually a very marked change was taking place. In former years the connection of the college to the community in which it was situated was most intimate and vital; later on the college developed a communal environment peculiarly its own. It became more and more differentiated from its local surroundings, and consequently not so decidedly affected by the rise or fall of religious sentiment about it. This change meant far more than might at first be thought and throws considerable light upon existing conditions.

Fortunately we have now reached the period of statistics. And while not giving undue importance to figures, and recognizing how misleading they frequently are, yet we place more confidence in these statistical evidences than in the witness of any individual or group of persons. And while it is true that some of the enrolled professors of religion were unworthy of the name Christian, we believe that the number would be offset and about equalized by the number of those who were genuinely religious and sincerely Christian, even though no public profession had been made. Inasmuch as these two classes, hypocritical professors of religion and those who were the silent and secret followers of our Lord, will just about balance each other in those earlier times as well as to-day, statistics covering long periods of years are, for purposes of comparison, of the greatest value.

Early in the second decade of the century there was an alarming dearth of ministers, and the churches became painfully conscious of the fact through their inability to furnish trained men for some of the stronger churches, to say nothing of the lack in the small, remote and frontier communities. To meet this need, educational societies were formed to encourage consecrated, worthy, studious young men to prepare for the ministry and to provide such

financial assistance as they might require. The American Society for Educating Pious Youth was instituted in 1815. There were perhaps two state organizations of the same kind antedating this society by a few months. Marked results of this organization appear before the end of the decade. (1) Agents of these societies made the most careful and painstaking investigation of the religious life of young men in the Church and in the college, and statistics were gathered with conscientious thoroughness. (2) The number of professing Christians was greatly increased in the colleges and the ratio between professors and non-professors correspondingly lowered. There could have been no other result from the energetic effort of pastors and churches thus definitely directed. Figures indicate a surprising increase. (3) There was a general stimulus given to every Christian activity, at home, in Church and college, directed to the religious life of young men. This word of explanation is given to account for the statistics herewith presented and to show why so much confidence is placed in them.

The earliest and most interesting of these statistical tables which we have seen, are found in "The Christian Almanac of the Year of our Lord and Saviour Jesus Christ, 1822." The first volume of a series which has been continued down to the present, was issued in 1821.

It was published by Lincoln & Edmands, 53 Cornhill, Boston, for the New England Tract Society. Though anonymously edited, we have it on good authority that Rufus Anderson, then a young man, afterwards to become one of the most distinguished divines of the Congregational denomination, was the editor for the first ten years. His name is a guarantee of accuracy and conservative statement. In the early issues of this quaint little publication is much material bearing upon the subject in hand. As these issues are exceedingly rare we think it worth while to present in full two of the tables given.

TABULAR VIEW OF THE COLLEGES TAKEN FROM OFFICIAL DOCUMENTS

Names of Colleges	*Number of Students*	*Professing Christians*	*Charity Students*
1. Harvard University	291	17	15
2. Yale College	316	97	46
3. Princeton College	116	25	11
4. Dartmouth College	146	65	43
5. Williams College	83	42	24
6. Middlebury College	100	48	22
7. Union College	255	66	32
8. Brown University	151	59	18
9. Bowdoin College	101	23	7
10. North Carolina University	135	10	
11. Hamilton College	92	48	34
12. Vermont University	35	9	1
	1821	509	253

"In these colleges," says Mr. Anderson, "we find 509 professing religion. A large proportion of these we may hope will enter the ministry. Of these 253 are charity students and are all studying with exclusive reference to the ministry." We cite this statement because it shows that one-half of the professing Christians in the colleges were of the charity class, and presumably but a small proportion of them would have entered college had they not been strongly urged so to do, and had not means been furnished for their support.

It is noted that three-fourths of these colleges are in New England where the religious interests were the deepest, as all are agreed. The colleges outside of New England mentioned in the list are the four in which we would expect the highest ratio of professing Christians. And yet, according to this tabulation, comprising colleges likely to make the very best showing in religious statistics, less than twenty-eight per cent. were professing Christians. In the group of eight New England colleges just about thirty per cent. were professing Christians. In the group outside of New England the number was less than twenty-five per cent. From statistics gleaned from the large number of colleges, not included in the above tabulation five and six years later, and from what we know of these col-

leges from other sources, we are perfectly safe in estimating the percentage several points lower than in either of the groups above mentioned. From the figures, estimates and biographical material in hand, one may conservatively estimate the number of professing Christians at from twenty to twenty-five per cent. of the total student enrolment. It is interesting to note that this estimate is considerably larger than that given by trustworthy and authoritative statisticians of the Education Society as recorded in the *Quarterly Register* for the years 1827–30. They declare that "*the proportion was only one-fifth or one-sixth*," placing their whole estimate lower than our minimum estimate.

Now while we realize that figures are not infallible, and sometimes grievously mislead the seeker after truth, we hold that till some evidence to the contrary is adduced there is no valid reason for discounting these general estimates. Certainly men whose business it was to study religious conditions in the colleges, who were visiting these institutions and were acquainted with both faculties and students, who were acting for the churches for the very purpose of studying the college religious life, ought to be trustworthy witnesses. And we believe these men were as unbiased in their investigation as any men would be, and that the

estimates which they made are reasonably accurate.

In the third issue of the Christian Almanac published in the year 1823 is found a most interesting and significant statement: "There are in our several American colleges something like two thousand students, about *one-fourth of which are professors of religion.* Nearly three-fourths of the students are confessedly not pious though many of them are the sons of pious parents." It is to be noted that this condition of things existed nearly eight years after the formation of the Education Society, and after the most strenuous effort had been exerted on the part of the churches to increase the number of students studying for the ministry. It must have been much lower before the Society began its work. In the year 1824 there appears in the almanac another tabulated view of the colleges which we present verbatim:

COLLEGE STATISTICS FOR THE YEAR BEGINNING 1824

Names of Colleges	*Number of students*	*Professing Christians*
Bowdoin, Me.	120	20
Waterville, Me.	21	11
Dartmouth, N. H.	138	63
Burlington, Vt.	42	10
Middlebury, Vt.	87	58

Williams, Mass.	78	39
Harvard Uni., Camb., Mass.	302	9
Brown Uni., Prov., R. I.	156	39
Yale, New Haven, Conn.	373	115
Union, Schenectady, N. Y.	234	66
Columbia, New York City.	123	
Hamilton, Paris, N. Y.	107	45
Princeton, N. J.	127	18
Jefferson, Canonsb., Pa.	100	23
Dickinson, Carlisle, Pa.	75	40
Western Uni., Pittsburg, Pa.	15	
Columbian, Dist. of Col.	62	18
Hampden, Sydney, Va.	104	24
Washington, Lex., Va.	60	
N. C. Uni., Chapel Hill	106	6
S. C. College, Columbia	120	
Franklin, Athens, Georgia	120	8
Greenville, Tenn.	50	
Transylvania, Lex., Ky.	221	16
Ohio Uni., Athens, O.	70	
	3011	628

If from the total number of students we deduct those in colleges giving no returns respecting the number of professing Christians, the figures are: Total number of students 2573; number of professing Christians 628, which would be somewhat less than twenty-five per cent., or one-fourth of the whole number. The number of colleges listed indicates at once the thoroughness of the investigation. In comparing the same colleges in the two lists, we find that the percentage is slightly smaller in the last. If we separate this group of twelve colleges, common to both lists by the boundary of New England, it is further found that the

percentage drops slightly in the New England group and remains practically the same in the colleges considered outside of New England. While there is apparently a slight gain when all the colleges are considered, it is probably due to the fact that the wave of revival interest which swept the eastern colleges early in the third decade manifests itself in a more marked degree in the colleges outside of New England later on.

STATISTICS FOR THE YEAR 1827.[1]

Name of College	*Number of Students*	*Professors of Religion*
Harvard,	199	
Yale,	329	87
Dartmouth,	165	55
Williams,	85	45
Bowdoin,	110	28
Middlebury,	87	46
Vermont University,	44	
Brown,	97	14
Amherst,	170	115
	1286	390

In connection with this statistical estimate there is a very important and interesting statement: "In addition to those who are professors of religion there are more than fifty others in several of the colleges who have, it is hoped, recently become pious. Of those who

[1] *Quarterly Register*, Vol. 1, p. 26.

have graduated the present year one-third are professors of religion and most of them will go into the ministry. *A few years ago this proportion was only one-fifth or one-sixth;* the difference is owing to the efforts of the Education Society."[1] It is to be noted that this estimate embraces only the colleges for New England. Of the undergraduates of these colleges a little over one-third were professors of religion. The next year, 1828, reports were received from nearly all of the colleges of the country. In the following list we have omitted those colleges making partial returns.

For the year 1828 the following list is given :

College	*Students*	*Professors of Religion*
Waterville,	36	11
Bowdoin,	96	28
Dartmouth,	142	53
Middlebury,	81	41
Williams,	86	34
Amherst,	209	126
Brown,	100	16
Yale,	335	72
Washington, Conn.	71	12
University of Vt.,	40	20
Union,	205	60
Hamilton,	90	45
Rutgers,	71	9
Princeton,	79	20
Columbian,	57	12
University of Va.,	31	3
University of N. C.,	77	4
Charleston,	18	1

[1] *Quarterly Register*, 1827, Vol. 1, p. 28.

Geneva,	26	4
Dickinson,	109	12
Jefferson,	101	43
Washington, Pa.	39	9
Western,	50	7
Alleghany,	12	1
University of Ga.,	102	40
Miami,	54	20
	2317	703

This explanatory note is appended to the list: "It was stated, as many of you will remember, in the last number of the *Journal*, that about one-third of the young men in the New England colleges are professors of religion. Our information from the middle, southern and western colleges is much less particular, but we fear that not more than six or seven hundred of the whole three thousand included in our present estimate are now on the Lord's side; *more than three to one are still his enemies.*"[1] This and subsequent statements made in the *Register*, with corroborating evidence from many sources, completely confirms the opinion already advanced in this chapter that the state of religion in New England was much higher than in institutions elsewhere. The variation in the proportion of professing Christians in the various colleges is easily explained by the presence or lack of revival interest in these institutions.

[1] *Quarterly Register*, 1828, p. 38.

This long period of thirty years is replete with interesting facts incident to the era of revivals. In some institutions these periodic spiritual awakenings so followed each other that scarcely a class graduated without the characteristic uplift and inspiration. There was less personal work among the students, surely fewer Christian students matriculated, and there was little definite organization for spiritual purposes. Without discounting the beneficent results of these revivals, it is apparent that their spasmodic and ofttimes sensational nature produced abnormal conditions. Infidelity seemed very largely conquered, and a frank and honest responsiveness took its place. The religious problem was simpler; there were fewer denominations, greater democracy of spirit, a similarity in home and church training, and a homogeneity of blood and custom absolutely unknown to-day. The general prosperity was uninterrupted by serious political changes. Immigration had not perceptibly affected the religious life. The conditions in general were exceedingly favorable to the deepening of the spiritual life.

We have shown in the two preceding chapters that the opening years of the new century were signally marked by unrest and agitation. The second quarter of the century was characterized by the spirit of organization. There

was a precipitation and crystallization of sentiment which formed the basis of an organic development seen in nearly every department of thought and activity. The temperance movement was carefully organized and accomplished a result hardly short of a revolution. The missionary agencies multiplied and grew efficient. The church, which formerly was opened only on the first day of the week, became the center of many new interests in the community. The lyceum and debating clubs sprang into existence in almost every community. Commercial interests yielded to the spirit of the age, and the era of individualism in mechanical industries rapidly waned, though combinations of capital and divisions of labor were still concerns of the morrow. Political and religious affairs were again assuming a settled condition, and the future looked bright.

Though the actual ratio of professing Christians in this period falls somewhat below what it is at present, it was steadily rising, and there was the brightest prospect that the favorable conditions would long continue. It was extremely fortunate that such a period of recovery and development preceded the troublesome times which followed. Amid these more favorable conditions the leaders were in training for the problems, perplexities and perils of a new era.

PERPLEXING PROBLEMS AND PECULIAR PERILS, OR THE PERIOD OF ADAPTATION 1850–1875

"These characteristics of the period may fitly be borne in mind as we consider the religious life of these days, and especially as we view it in comparison with that of the most recent years. There was, at that time, more individuality and less of the combination of forces, than there is to-day; more of private effort directed to personal development, I think, and less of organized working for the common well-being; more, certainly of limitation, both in thought and labor, to the world within academic walls, and less of the outgoing of both towards the needs of the world just beyond these walls. There was more of Christian thoughtfulness as compared with Christian activity, and, so far as I can rely upon my memory and impressions, more of serious reflection on the inner life and its growth and progress. But there was less of the freeness and largeness of Christian love as compared with the bondage of law, and less of the confidence and joyousness of Christian hope in its contrast to self-examining questionings and self-distrustful fears."—*Timothy Dwight*, "*The College Man's Religion Half a Century Ago*," *The Sunday School Times*, *Sept.* 21, 1901.

"There is no nobler chapter in the history of the American college than the chapter which tells in glowing phrases of the college boys who went forth from college hall to the camp: who marched from the Commencement platform to the field of battle. One may read the record of them in the Memorial Halls of Cambridge and at Brunswick, and one may read the song memorial of them in the Commemoration Ode. It was not alone from the North that these men went forth. One reads in the catalogues of the colleges of Virginia name after name upon page after page having the simple record: wounded in The Wilderness: killed at Manassas: killed at Cold Harbor."—*Pres. C. F. Thwing*, *The American College in American Life*, p. 306.

CHAPTER VIII

PERPLEXING PROBLEMS AND PECULIAR PERILS, OR THE PERIOD OF ADAPTATION

For the first fifty years of the new century, uniformity chiefly characterized the religious life of the American colleges. There were many and important changes largely incident to the normal development of the student initiative, the increasing power and prestige of the college, the results of the ethical and religious movements of the earlier years, and the organic growth of political institutions. Domestic and social life were comparatively simple. The population was scattered and largely rural. Means of communication were few and imperfect. The local town and county papers exerted a powerful influence. Considering the country as a whole the people were largely Protestant, American and homogeneous. The few Catholics were widely dispersed and possessed but little power. Immigration had been small for many years and generally from those peoples most in sympathy with the purposes and aims of the old-time settlers. Side by side stood the schoolhouse

and the meeting-house, with the town house near by, the exemplification of the civil and religious liberties of the people. The Church had gathered strength with the passage of the years, new zeal had been kindled by frequent revivals, and successful results had crowned the labors of the leaders of reform and religious movements. The writers of the period give frequent expression to the prevalent optimism. Such in general were the conditions which obtained at the beginning of the second half of the century.

The period now under consideration involves many new and interesting conditions and includes many potent agencies which exerted far-reaching influences for weal or woe in the religious life of educated men. Some of these conditions and forces will be merely suggested; others will be treated at length. The years about the middle of the century mark a very well-defined transition and hence we do well to pause in our investigation for a backward look as we take our bearings afresh. Our retrospective observations bring out in bold relief the educational importance of two great denominational forces. Had this been an ecclesiastical history we should have long before noted the significant contribution made to the religious life of the nation by the Baptist and Methodist communions. That they have been

less conspicuous in this study is due alone to the fact that they did not become important educational influences till well into the second third of the nineteenth century, and consequently they furnish but little material for the earlier periods already treated. After the middle of the century they exert a tremendous influence.

The Baptists early in the field as a denomination, though now the champions of the higher Christian education, for many years gave but little attention to it. Brown University, chartered in 1764, was at first nonsectarian, though always under Baptist control. Of this institution but little direct and trustworthy information has been found other than the fact gleaned from the earliest statistical tables and incidental references that its percentage of Christians was somewhat below the average. Colby University, founded in 1820, is the next permanent institution. After 1832 there were about a dozen more chartered before the end of the half century. Since that date the denomination has become one of the regnant forces in the educational world.

The Methodists, one of the latest of the great denominations to take root in the soil of the new world, has enjoyed a phenomenal growth. The virile seed sown in the stormy period of the Revolution quickly germinated,

took deep root, and soon became significantly fruitful in offsetting and counteracting the baneful influences of the prevailing infidelity. The direct and forceful inculcation of evangelical truth with unwavering faith and burning zeal was largely instrumental in kindling the fires of revival interest throughout the land. With the rapid increase in numbers and the widening of the field of service came the urgent demand for trained workers and leaders. Several small colleges were founded but were not successful. The Wesleyan University at Middletown, Connecticut, chartered in 1831, was the first permanent Methodist College. Henceforth the educational development of the denomination was surprisingly rapid. In the year 1833 two important institutions came under Methodist supervision: Dickinson College, at Carlisle, Pennsylvania, founded in 1783, which had been nominally non-sectarian though actually Presbyterian, came under Methodist control, and Alleghany College at Meadville, Pennsylvania, chartered in 1817, changed, in the same year, from Presbyterian to Methodist management. Other institutions were soon established of which not less than ten became permanent. From the year 1850 the Methodists rapidly advanced in educational importance till to-day they represent one of the most aggressive forces in Christian educa-

tion in America and have outdistanced the other denominations, as we shall later show, in the middle and far western states.

Other denominations have also made notable contributions to the cause of Christian education among men. Of these we can only say that the colleges established by them were founded in later years and that the efficient Christian service and consecration found in them are registered and included in the tabulations and summaries later given.

The period of twenty-five years now under examination is not easily defined. For the larger part of the first decade conditions remained much the same, and progress in spiritual matters steadily advanced. Revivals came but with lessening influence and frequency. The ratio of professing Christians to the whole body of students slowly rose. The quality of the individual spiritual experience gained rather than lost in tone and character. About this time, perhaps a little earlier, there was an unusually large circulation of treatises in various forms dealing especially with the relation of young men to the Church. At least a dozen books of this type passed into many editions and exerted a powerful influence. Beecher's "Lectures to Young Men," which appeared in 1845, was translated into sixteen languages and reached a circulation of

more than a million copies. From these we discover that the prevailing form of the spiritual life was more emphatically introspective and individual. Meditation on one's motives and feelings and contemplation of spiritual things were forcibly urged. These treatises which appealed so powerfully to the young men of fifty years ago would scarcely find a reader among the same class to-day, such has been the revolution in the ideals of and incentives to the higher life. Something has been lost but certainly much has been gained in this change of spiritual attitude. The former habits of devotion so fruitful of good results have given place to the more practical exercises of the faith. In consequence thereof many unfortunately have essayed to build the religious superstructure without the stable foundations of the spiritual life. The heart searchings, prayers and devotions of David Brainerd represent a type of religious life quite common a half century ago, but now largely a matter of history. And as one reads of the successes of Brainerd among the Indians at Stockbridge and elsewhere the query arises whether the highest type of religious life does not consist in the vital union of the old and the new in the coming knight of the cross.

Suddenly there came the alarming interruption of these favorable conditions. A great

cloud had been gathering over the Southland. The rumble of the thunders of war was heard with dismay all over the land. The darkness deepened, unrelieved save by the occasional lightning flashes of hope that the impending evil might yet be diverted, and then followed the awful hush which precedes the outbreak of the storm. A strife so intensely fraternal could have no other result than the absorption of the attention and thought of the whole people. As the war became more and more inevitable interest in religious matters began to wane. One would naturally think that such an awful national crisis would have brought the nation to its knees before God. It did produce this effect upon multitudes, but the great mass of the people for the time substituted patriotism for religion. How far the two were joined it is impossible now to say. In many cases, as in the martyred president, patriotism became religion. In too many instances, however, the exciting scenes of the battle-field, military ambition and increasing dissipations crowded out the truer thoughts of God. Freedom from the restraints of common life opened the door to license. And the latter ushered in a pernicious and permanent train of consequences, often involving a bondage more painful and disastrous than that which the black man suffered. Anyway, the effect of the

war was registered in reduced accessions to church-membership, in the increase of religious indifference, and the partial paralysis of Christian work. In making such a statement we are not forgetful of the grand work of the Christian Commission and the loyal and efficient service in the King's name in camp and on battle-field, nor of the positive and vigorous work of the churches. But the war with its antecedents and consequences spread out over a long period of years and caused the most serious interruption to the ordinary work of the Church and the college. For the time being the absorbing interest in the war was well-nigh complete.

The war in itself was sufficient to check the enthusiasm and to stay the progress of spiritual affairs. But contemporaneous with the war came the rising flood-tide of immigration. The war produced the most complex and difficult problems, taxing the statesmanship of the country to the utmost. But a greater problem was involved in the proper assimilation of hordes of immigrants who came by the tens of thousands to the land of the free. From the distractions and demoralization of the civil war, time and patience would eventually work relief, but the problem of the immigrant was too intricate and far-reaching for even the promise of speedy solution. The glorious

ideal of our national motto, *E Pluribus Unum*, has lost nothing of its luster with the passing of the years, though its attainment civically, ethically and religiously has grown more difficult with every decade of the past fifty years.

The tide of immigration set in with astonishing power before the century was a third past, rolling in with immense billows from 1840 to 1860. The character of the early immigrants caused little solicitude. In many cases they made a direct contribution to the ideals and the principles of a free government. So long as they were acquainted with the language of the people and the habits and customs of the time their assimilation was not difficult. But the character of the immigrant soon changed. He came to this country an alien in language, and as much so in thought and practice. The effect of the immigration was slowly realized, and with the attention diverted to the war the real import of the problem was little understood. Gradually it dawned upon the leaders that the country was face to face with a very troublesome and momentous issue. Other nations have absorbed incoming peoples and, when the time has been long extended, have been the gainers thereby. Whenever the period has been short, there has come, as in the history of England, an amal-

gamation with a product unlike either constituent, or the absorption if not annihilation of the old, as in the case of the Roman Empire. In America the immigration has been most rapid, it has been from various classes and conditions of men, and yet, happily, the distinctly American ideals have not been lost, and with a most surprising success American institutions have transformed the most heterogeneous masses into loyal citizens.

The effect religiously of this influx of strange peoples has not as yet been accurately examined nor convincingly stated, but it may be safely said that the direct and indirect influences of immigration have been powerfully felt by the Church. It might most reasonably be anticipated that the incoming of multitudes of alien faith with customs respecting temperance, purity, Sabbath observance and many other practices in many cases violently antagonistic to the existing order, would cause such a spiritual deterioration that it would everywhere be seen. Simply from the numerical standpoint it would be expected that the ratio of professors of religion to the total population would gradually fall. These effects are surely noted but to the credit of the workers of the day in no such marked degree as might have been anticipated. The students matriculated in the various colleges were no longer

mainly from the old families of established faith. The community religion was undergoing a most radical change. Sects were rapidly multiplying and the greatest diversity of opinion prevailed. These conditions gradually obtained in the colleges. Of course it took some years before many of the children of the new settlers sought a college education, but the unsettled conditions made religious enterprise less successful and more difficult.

The providential provision for these unseen difficulties is remarkably apparent in the "student initiative," the organization of the religiously minded students for definite personal work, the spiritual activity of the boards of instruction, the "Day of Prayer for Colleges" and the thought and the prayer of the churches for the schools. Then, too, singularly enough, just at the time when the need was not apparent but in providential preparation for it, arose the Young Men's Christian Association, an organization which has been of inestimable value to the cause of Christ and the Church in the past half century. The characteristic uniformity of religious conditions for many years had given the necessary time for the crystallization of principles and the firm establishment of religious institutions. The great reforms, concerning which reference has already been made in preceding chapters, had

shaped public opinion to such a degree that there was a strong fortification against the looser morals and religious customs introduced by the immigrants. Had these conditions been otherwise how could the distinctively American ideals have been preserved?

Certain changes within college halls should also be carefully noted. Time was when nearly every institution represented some denominational faith. In the earlier years many of the colleges were for all practical purposes theological seminaries, and the candidate for ordination required but a few months of resident study with some acting pastor before entering the sacred office. Many of the studies were distinctively theological while almost all were such in type of thought. In the earlier days with rare exception the instructors were recruited from the active pastorate. The president as a matter of course and the major part of the faculty were theologically trained. It may safely be said that a man's theological status more largely determined his appointment to, and his retention in, a college professorship than the intellectual qualifications for the special branch which he was to teach.

The change in this respect began at least fifty years ago and became marked before the conclusion of the period under consideration.

This fact in itself is worthy of careful thought. Undoubtedly the modern régime has made large contribution to educational efficiency, notwithstanding the loss which has been sustained in religious proficiency. The principles of progress demand experts in the teaching corps of our colleges, yet the query arises, What is the ultimate purpose of a college education? If trained manhood, then surely the colleges can never safely ignore the ethical and religious character of the man who teaches. What is required is both teaching power and manhood influence in the trainer of young men in the college. Happily this desired combination characterizes the teachers in many of our higher institutions, and to such wise parents will send their sons.

It should be noted that most of these changes, while rooted in the latter part of the first half of the century, did not manifest themselves till about the time of the outbreak of the civil war or subsequently. Within the college halls religious conditions steadily improved, or at least remained much the same, till the year 1860. There is plenty of evidence to prove this were such proof necessary. In illustration it may be worth while to refer to statistics carefully gleaned from the New England colleges, by Dr. William S. Tyler, in the years 1852 and 1859:

STATISTICS FOR THE YEAR 1852[1]

College	*Number of Students*	*Professors of Religion*
Bowdoin College	152	37
Waterville College	86	46
University of Vermont	123	30
Middlebury College	60	35
Amherst College	187	113
Williams College	207	106
Brown University	243	80
Harvard College	319	30
Yale College	446	130
Wesleyan University	103	78
Dartmouth College	237	60
Total	2,163	745

Statistics were gathered from the same colleges seven years later.

STATISTICS FOR THE YEAR 1859[2]

College	*Number of Students*	*Professors of Religion*
Bowdoin College	215	75
Waterville College	117	52
University of Vermont	91	32
Middlebury College	103	55
Amherst College	258	166
Williams College	244	149
Brown University	212	83
Harvard College	431	100
Yale College	502	299
Wesleyan University	138	112
Dartmouth College	299	100
Total	2,610	1,223

[1] Prayer for Colleges, W. S. Tyler, D. D., p. 136.
[2] *Ibid.*, p. 227.

A comparison of these two tabulations is most interesting. In the former only about thirty-three per cent. are professing Christians. In the latter the percentage rises to about forty-six, indicating a most remarkable gain. Bearing in mind the fact that the colleges considered are all in New England, and that statistics from all the institutions of learning in the country would certainly lower the ratio of professing Christians, we have, then, from the best authority which the country afforded at the time, certain estimates of great value. If Dr. Tyler is anywhere near accurate in his statistics, and there is no reason to question them, then it may be quite safely assumed that not more than thirty-three per cent. of the college students of the land were enrolled as professing Christians in the year 1850. There is considerable reason to believe that this ratio is somewhat too large, but the figure is easily remembered and very convenient and will therefore be accepted with the qualifications suggested. Convinced that the number of the hypocritical professors would be substantially offset by the number of secret and silent followers of Christ, we believe that these estimates are reasonably satisfactory.

A further study of the figures will show a remarkable gain in the ratio during the sixth decade of the century. Just before the out-

break of the civil war the percentage had risen to forty-six, and hopes were high and often expressed that the rapid increase would continue. The great changes above indicated made this absolutely impossible. For a score of years the ratio was scarcely sustained, and yet to have accomplished that, in spite of the radical changes and the great difficulties with which the college and the Church contended, is most surprising. Those who fail to take into consideration these great political and religious changes are disqualified from pronouncing on the religious trend in college life. That the colleges and the churches were able to meet those adverse conditions with so slight an interruption to the religious advance shows clearly the sturdy and uncompromising adherence to the best traditions of the past and the high ideals of the future.

So radical has been the change in the past fifty years concerning the whole scope of the problem we are considering that it is far from easy for one recently in the schools to put himself in sympathetic relationship with the type of thought, habits of life, and the spirit of the college student of ante-bellum days. It is, however, as difficult for the graduate of two-score years ago to interpret the religious life of the college of to-day. There are some men who have been in constant touch with the

higher institutions of learning for many years and have been students as well as observers of these fluctuating conditions. No statement coming under our observation has seemed more discriminating than that which appeared in a recent periodical by Dr. Timothy Dwight, Ex-president of Yale University. Certainly there is no American better qualified to speak upon the college man's religion of fifty years ago, and few better able to draw the comparison between the life then and now. We quote at length from this article because of its weight and worth:

"The class of which I was a member—the class which graduated in the year 1849—consisted of about a hundred members. Of these, somewhat more than one-third were professing Christians connected with different churches. . . . Probably as many as twenty of the number had already, when they came to the institution, a more or less definite thought of preparing themselves for the gospel as their profession or their life's work. The rest were equally earnest in their desire and purpose to be of service in the world as Christian disciples, although they were intending to devote their lives to other callings. As for the remainder of the company, they were, in general, young men who had been educated in childhood under religious influences, and who, though as yet

without any personal experience of its transforming power within themselves, were disposed to accept Christianity as the true system of belief. There were very few skeptics among them, and few who took any position of active hostility to the Christian doctrine. . . . The same thing, as to numbers and general characteristics, may be said of the classes which immediately preceded and followed my own. And thus what was true of our particular brotherhood may be taken as a representative of the condition of the entire student community of the period."

After alluding to the fact that this was within the revival period when there was the hope and expectation that no class would graduate without being the subject of one or more such awakenings, and also noting the intense missionary spirit, he follows with a very keen and discriminating estimate of the contrast between the religious life then and now :

"This period, I may add, was within the limits of the era when the religious life was regarded, more exclusively than it is at present, in its relation to the interior personality of the individual man. The God-ward side of the life was made far more prominent in Christian thought than the man-ward side. The life itself as an abiding reality was looked for and looked at much more than any forth-puttings of

itself in constant activity. So truly was this the case, indeed, that even the evidential value of the forth-puttings, as proving the existence of what was so earnestly inquired after, was oftentimes not fully appreciated, and even self-examination confined itself almost wholly to sentiments and emotions rather than to their results in action. The tendency of the time accordingly was to render young men introvertive, and to make their consecration of themselves in the outward sphere to be a consecration to some great work of the future, like that of the ministry or of missions, which might, by its bearings upon the lifetime, prove the truth of the sentiment which prompted it. I stated, at the beginning of what I have written, that of the members of my class somewhat more than one-third were Christians in the years of their college course. Thirty years later, two-thirds of the brotherhood were Christian believers, having the Christian hope and life. As I now look backward over half a century, I know of but few who have finished the earthly career and passed into the unseen world without giving hopeful evidence of their possession of the faith. The influence of the college years, and the lessons and experiences of the after years, have been for good to the Yale class of 1849." [1]

[1] The *Sunday School Times*, Sept. 21, 1901.

Thus briefly do we summarize a few of the chief characteristics of one of the most interesting periods of American religious history. When distance permits the sane and judicial treatment of these remarkable changes, we believe it will be seen that the third quarter of the nineteenth century was an epoch-making period. The more familiar one becomes with these years, the deeper grows his admiration for the work and workers in Church and State, and the more intense his surprise that the churches and the colleges met the trying ordeal so successfully. Only deeply rooted institutions could have withstood the stress of such a long-continued storm. The misuse of statistics of this period to prove the decay of manhood religion is so manifestly unfair and positively misleading, that one wonders that any student of history should thus make use of them. Here as elsewhere we have endeavored to interpret the meaning of the figures and statistics presented. The conditions being known, the fact that the percentage of professing Christians in the colleges was sustained, and that the ratio of males to females in the membership of the Protestant churches suffered no decrease from 1860 to 1880, probably indicates as much real progress as in any period thus far considered.

THE MODERN AWAKENING, OR THE PERIOD OF RECONSTRUCTION
1875–1900

"I have often thought that one of the great objects God had in view in instituting the Young Men's Christian Association was to attract from the world into the Church of Christ commercial young men, and men of education and culture: and then, having brought them to the Saviour and united them to the churches of Christ, that they should be prepared to go forth to the ends of the earth."—*Sir George Williams.*

"It is a popular idea that a college is more wicked than other places and a company of students more corrupt than other classes in society, and that a church in college is of necessity, or in point of fact, grossly deficient in godliness. Such ideas are wholly groundless. These current notions spring out of fallacies which might easily be exposed. The career of the men who have been trained in college and in college church for the past one hundred years, one would think, might serve as an answer to such injurious charges."
—*Fisher, History of the Church of Christ in Yale College.*

"To ride abroad redressing human wrongs,
To speak no slander, nor listen to it,
. . . . . .
To lead sweet lives in purest charity,
To teach high thought, and amiable words
And courtliness, and the desire of fame,
And love of truth, and *all that makes a man.*"

CHAPTER IX

THE MODERN AWAKENING, OR THE PERIOD OF RECONSTRUCTION

Inasmuch as this period falls within the range of the observation and experience of so many readers, it is quite unnecessary to describe it in detail. In any case the facts are easily accessible to the ordinary student of the subject. We would, however, guard against the possible inference that the brevity of treatment indicates paucity of interesting facts. No other period is so rich in material, so encouraging in its facts, so promising in its outlook. The present is the golden age of religious life in college. In making such a statement we do not overlook existing moral evils or minimize the dangers of a college life. Neither do we forget that there are many things which sadly need correcting. We do not affirm in any way that the ideal has been attained; nevertheless, we do believe that the present religious conditions so far surpass those of other days that we unhesitatingly style it the golden age. We are the more positive in this declaration since the most thorough students of the subject, from the

liberal and the conservative sides alike, reach the same conclusions. For one who has patiently traced the history of religious life in college halls for two and a half centuries, the contrast between the present and the past is so marked that it is no easy task to refrain from emphatic utterance and positive enthusiasm.

Few men have been better qualified to speak upon this subject than Mr. Moody, at least from the conservative side; few men were less likely to be deceived concerning genuine spirituality, and we find no one more outspoken in respect to the religious advance in college life, and no one more optimistic of the future. A few months before his death Mr. Moody said: "From a religious point of view I look upon the colleges as the most hopeful field in all the world." His opinion is cited because his decision will mean much to a great many, and also because he had exceptional opportunities for obtaining accurate information. He was a welcome speaker at the colleges. He had graduated two sons from Yale, he was personally acquainted with thousands of students who convened annually at the student conference at Northfield. Then, too, he was in the closest touch with educational experts in the various institutions. His high ideals of the spiritual life would most

naturally demand a high standard of consecration. And yet measured by such ideals and by such a man, the college man of to-day was approved. And it is interesting to note that during the latter years of Mr. Moody's life his faith in the college man's religious convictions and consecration grew stronger; he never seemed happier than when in the company of the students; he expected great things of them and apparently was not disappointed. More space is given to this one man's opinion because of his unexcelled opportunities of gathering material for the accurate estimate of the worth of the religious life within college halls, and also because so many of the best people of the land place so much dependence upon his judgment.

While it would certainly be unfair to advance the opinion of Mr. Moody concerning the spiritual welfare of the college man as the embodiment of the consensus of the whole body of religious conservatives, we believe that the best informed are most generally in substantial agreement with him. Notwithstanding, we are not unmindful of the fact that there are many who take the opposite view. Without questioning in the least the sincerity of their opinions, we hold, nevertheless, that, when all things are taken into consideration the present is marked by a very positive and

encouraging advance. It is hardly necessary to add that those of more liberal views are rather more emphatic in the statement of their belief that college religion is now unusually virile and vigorous. Difference of opinion is largely due to the viewpoint from which the subject is seen, and the peculiar temperament of the observer. The type of the religious life is surely changed, but whether for better or worse is a matter of opinion determined largely by the viewpoint. Then, too, one will discover in all probability that for which he specially looks. The pessimist will see everything through a darkened glass, and consequently will see inaccurately. The habitual optimist is every whit as much disqualified, for he, too, will suffer from distorted vision.

In making an estimate of the quality and quantity of religious interest in college to-day, certain things should ever be kept in mind. The age of exuberant animal spirits is more marked by excesses than any other in the human life. The period of adolescence and the years which immediately follow are recognized by experts as the stress period of life. On the one side there is freedom from domestic, parental and certain social restraints and restrictions; on the other hand there is the sobering effect of actual contact with the

serious realities and responsibilities of life which come when college days are over. Between these two limits is the age when the animal spirits act most imperiously, before the better self has been enthroned as master. Consequently many students, victims of excesses and indiscretions in college days, afterwards become the most reliable of citizens and the most sincere advocates and earnest promoters of every worthy cause. The college man is not the only one who suffers occasional lapse from that which is true and noble, but because of his position his failure is far more conspicuous.

Again it should be remembered that the college man is in nowise as bad as he is generally represented to be. This is recognized by those in touch with the student life, but the great mass of the people draw their conclusions from hearsay and press reports. Now every college escapade is published broadcast over the land. The dozen dissipated students furnish more reportorial material for the metropolitan newspapers than one hundred men faithfully and quietly doing their routine work. Of the latter little or nothing is heard of striking interest during the college period, though a score of years later they will be the makers and leaders of public opinion. The former cut a large figure in the current news

of the day, are conspicuous on all occasions, but in after years are listed among the unknowns, if they fail to reform; or if coming to themselves and laboriously winning a good name and fair fame, their relation to the college is subsequently forgotten. It is conceded that there is no particular reason for repeated publication of facts concerning the scores of consecrated men who under regular appointment go forth from our colleges in deputations to minister to the needy in institutes, chapels and mission halls. Such work is not advertised under "scare lines" in the newspapers. The ordinary patron does not purchase his paper for such information, and if his attention is directed to it, it fails to make a deep impression. The result is that the reading public is grossly misled by the frequency and exciting character of the reports of student excesses and at length estimates all college men by the type with which it is most familiar. This is exceedingly unfortunate, and every friend of higher education should exercise his power to correct this false impression. In all probability there is no place away from home, where a young man is safer, his whole welfare being taken into consideration, than at college.

Another characteristic of the modern type of college religion deserves careful consider-

ation. Repeatedly has the reader been reminded of the evolution of the "student initiative." Attention was called to the fact that in the colonial college all religious exercises were strictly compulsory even to requirement respecting Bible reading and private devotions. The change from the former régime has been most radical and far-reaching. To-day in many of the leading institutions all religious services and exercises are voluntary. The removal of long-existing restrictions and regulations in respect to religious affairs in college has resulted as might be expected. There have been some who have turned liberty into license, and have abused the privileges granted. Notwithstanding, the query arises, Would they have been the better by compulsory attendance at services in which they had no interest? With many compulsion in matters of conscience works more harm than good. But surely with those who seek these services and exercises from choice, there is derived a benefit which could be secured in no other way. Whatever may be the private opinion concerning this change, it is obvious that it will soon prevail in about all the institutions. This, however, may be said, that at Harvard where the change was first inaugurated, and where the experiment has been most carefully watched, the results have been

highly satisfactory. It is claimed by those best qualified to pass judgment on the voluntary method at Harvard that there has been a positive gain in the respect and reverence for holy things, and that religion makes a more vigorous, rational and persuasive appeal to the manhood of the college. There is reason to believe that the gain in spiritual quality will far more than offset the loss in quantity. And it may yet be proven that the winsome and virile characteristics of the Christian faith may attract larger numbers than could possibly be secured under any form of compulsion.

The connection between the college and the Church is not as intimate as formerly. Gradually for the last one hundred years has the separation widened. The teaching force is not, as was once the case, drawn largely from the active pastorate. Now, comparatively few are theologically trained. The ratio of undergraduates in preparation for the ministry is constantly decreasing as the opportunities for the college man increase. The student body is increasingly heterogeneous, representing every section of the country, a great variety of religious beliefs, political affiliations and domestic conditions. The children of the immigrants of the earlier period are now matriculated in all our institutions. All these changes render it absolutely impossible for the large univer-

sity to stand sponsor to any special class, sect or party. Consequently the college has created its own peculiar environment, with community interests quite unlike those which elsewhere exist. And thus a correct estimate of the religious strength of the colleges of the land grows more difficult.

There is another change which is the occasion of encouragement. Every year the proportion of students who are Christians when entering college rises. The modern methods of catechetical instruction in the leading churches are fruitful in reaching the prospective member of the church at an earlier age. And this work will surely claim increasing attention from the churches in the future. Another change closely connected with that already mentioned and possibly an outgrowth from it is the decadence of the revival. Fifty years ago it was exceedingly rare for a college class to graduate without the uplift of such a spiritual awakening. Now, save in the smaller institutions, the revival is very unusual. But the revival is disappearing from the Church in much the same way. Whether it shall again mark the religious life in college and Church it is not for us to determine. Neither do we undertake to explain the loss of power in this form of religious activity, once so efficacious. But we record the fact in passing as one of the conspicuous characteristics

of the problem we are considering. It should be noted, however, that while the old-time revival has disappeared, the average annual number of conversions in our colleges is to the total enrolment of the students proportionally larger.

There is a peculiar trick of the memory by which we forget the evils of the past while the good things grow more conspicuous. This applies all the way from mother's cooking to matters of Church and State. The reverse seems to obtain in regard to the present, and vices are more easily discerned than virtues. The probability is that the long-range view is the more accurate. But this chapter deals with the present, and lest some may be unacquainted with the surprising activity in the practical application of spiritual consecration, we shall mention in order some of the more marked religious characteristics of this period, considering them in contrast with the Christian efforts of other days.

In place of the sporadic attempts at organization, already noted in former periods, has arisen the college Young Men's Christian Association. There are various religious societies organized for special purposes to be found here and there in the earlier history of the colleges. In many of the societies one department of work would be vigorously and effectively cul-

tivated, while others would be neglected. For example, in some colleges special work was done in systematic Bible study while the missionary cause was almost forgotten. Excellent results were often obtained by the restriction of religious activity to a single channel, while much of the field of spiritual endeavor was almost unwatered and untouched. There was no intercollegiate communication respecting religious matters. With the appearance of the Christian Association all this was changed. This whole work has been systematized and so carefully organized that every phase of the religious life receives its due share of attention. Then, too, whatever of helpful information is derived either from success or failure through the intercollegiate movement becomes the common property of all. The Y. M. C. A., with its complicated organization, not only greets the incoming student, but anticipates his coming by correspondence, and it follows him through college life, surrounding him with a wholesome atmosphere, placing before him a very practical, vital and real spirituality, not infrequently exemplified in the best athletes and the first scholars of the college. In the larger institutions, Association buildings of commanding appearance give evidence of the substantial character of the work done, forming a center for the undergraduate religious

activity, serving the twofold purpose of concentration and distribution of spiritual forces.

We recall that famous haystack meeting at Williamstown, out of which the magnificent missionary organizations and successes of the past century sprung. Without detracting a single iota of praise and honor from Mills and his companions, contrast it with the student missionary demonstration in Toronto, Canada, in 1902. While these student volunteers fired their enthusiasm from Mills' torch of missionary zeal and the flame of Brainerd's self-sacrifice, we do well to remember that the individuals and institutions affected have increased a thousandfold in a century's time. These student volunteer gatherings are the most marked religious phenomena of the age. And who are these men who now by the thousands are ringing out their challenges to the churches that they stand ready to give life, if the churches will furnish means for the immediate evangelization of the world? They are the college men of whom some speak in such derogatory and disparaging terms. If so glorious in the blade, what may we not expect from the full corn in the ear! This one phase of the modern religious life of the college is sufficient in itself to prove beyond successful contradiction that the Church of to-day has not lost its hold on the men of intellect. This

movement has spread from this country to the colleges in all lands, and has produced a brotherhood of Christian college men which girdles the earth. "Its watchword: 'The Evangelization of the world in this generation,' from being the misunderstood cry of supposed fanatics, has become the vivifying word which is forcing Christians to face immediate responsibility, instead of relegating the evangelization of the world to future generations and an age-long process of gradual civilization and moral improvement."

In no sense unimportant is the systematic study of the Bible. In the early years of American college history Bible study and reading were enforced by official regulation, at a time when theological studies formed no inconsiderable part of the college curriculum. A century ago the removal of the requirement of Bible study and the rise of the Theological Seminary resulted in a sad negligence of the Scriptures in the colleges. Through the Christian Association the students themselves have organized for the careful study of God's Word. Each year the number of Bible classes increases and the interest deepens. Special classes have been formed for the study of missions and the lives of noted missionaries. This has also been adopted as an elective study in most colleges.

In no way can we better indicate the magnitude of this superb Christian enterprise than by a reference to the report of the work for the year ending December 31, 1903:

"There are now in the United States and Canada 635 associations among students (exclusive of Colored and Indian departments), of which sixty were organized during the past year. Of these, forty-eight are in theological seminaries, seventy-two in medical and other professional schools, and the remainder in universities, colleges, and normal and preparatory schools. The membership exceeds 40,000. The total number of young men in institutions where associations exist is about 140,000.

"There was an enrolment of 16,042 men in the Student Bible classes last year, an increasing number of whom are doing daily personal Bible study. The Bible study secretary has been in correspondence with 1,808 Bible class leaders. Over 1,400 students were enrolled in the normal classes at the summer conferences where training for leadership was given.

"Ninety-six men are employed for the whole or a part of their time as general secretaries of student associations and as student secretaries of city, state and international work. Building movements are in progress at McGill University, Ohio Wesleyan University, Indiana

University, Iowa State College, and the University of Wisconsin.

"Six student conferences for the training of leaders of the various departments of student association work were held at Northfield, Mass., Lake Geneva, Wis., Asheville, N. C., Pacific Grove, Cal., Gearhart, Oregon, and Lakeside, Ohio. The last two were held for the first time this year. A total of 1,714 students and 245 others were in attendance.

"Spiritual awakenings among students in all classes of institutions and in all parts of the continent were reported. Between 3,000 and 4,000 young men were led to accept Christ. This was accomplished as a result of the Bible classes, organized personal work, the observance of the week and day of prayer, and special series of meetings.

"Ten student secretaries are employed by the International Committee, of whom four are engaged in general administration and office work and promotion of Bible study, while six are in the field, three visiting universities and colleges in Canada and the East, the South and the West, and one each gives special attention to preparatory schools, theological seminaries and institutions for colored young men. Ten student secretaries are employed by state committees.

"The missionary interests of students are

promoted in general by the student secretaries and particularly by the Student Volunteer Movement for Foreign Missions. A larger number became volunteers in 1902–3 than in any preceding year since 1894–5. Mission study was engaged in by 6,774 students, while $61,000 were contributed through the colleges for missions." [1]

It is hardly necessary here to add that the work of the college association is in nowise self-centered. One would require a chapter if not a volume to do anything like justice to the varied and manifold activities of Christian students. Have we stopped to ask why the word "college" is associated with that noblest of modern agencies for the betterment of the city slums, the Settlement? From such institutions as Harvard, deputations go out every night in the week to conduct evangelistic meetings in missions, to take charge of boys' clubs, to arrange meetings for the discussion of social questions, to visit the sick, the miserable and the outcast. The other colleges are doing the same as they have opportunity. The college to-day is making a very decided contribution to the moral forces for the uplifting of humanity.

It is true that there is still too much intem-

[1] Report of The International Committee of the Young Men's Christian Association for 1903.

perance, too much vice, but one who is familiar with the history of our colleges is at a loss to name another period so free from these demoralizing influences. Unquestionably the college is producing a more perfect physical manhood. That in itself means the elimination of many temptations and not a few vices. Some of our ablest scholars affirm that the graduates of the college of a century ago would experience no little difficulty in creditably passing the entrance examinations of our best colleges to-day. That is doubtless true. It would be indeed singular if educators had made no advance in a hundred years. But we have no hesitation in saying that from the facts presented from this investigation the personal advance in the deepening of the moral and spiritual life is fully as conspicuous as that in the physical and mental realm. We believe that there has been a positive gain in the all-round manhood of the college student in the past two centuries which is very marked in the past hundred years.

For the sake of comparison we present the latest available statistics concerning the religious life in our colleges. Each year the compiling of the facts is made with the greatest care. These are taken by various persons in different ways. The Public Relations Committee of Hartford Theological Seminary has

for a number of years gathered and compiled these facts. In the early part of December, 1901, the committee sent letters to about one hundred and twenty American colleges and universities asking for information concerning the religious conditions in these institutions containing the following questions:

(1) What progress has the religious work in your institution made this year, and along what lines?

(2) Total enrolment of your institution?

(3) Total enrolment of the Y. M. C. A.?

(4) Number of men in the Senior class (Academic)?

(5) Number of professing Christians in Senior class (Academic)?

(6) How many of these are expecting to enter the ministry?

(7) How many purpose going into the foreign field?

Replies were received from sixty-eight institutions. Of these forty-eight report definite progress in some form or other, or an advance on the conditions of a year before. And special gains were made in personal evangelistic work, in definite outside Christian work, in missionary activity, with the chief advance in Bible study. As a sample of the work done outside the college we quote from the report of Harvard:

The Association manages a social reading room on T wharf, patronized daily by 160 fishermen.

Sends fifteen men every week to teach English at a Boston Chinese Sunday-school.

Sends squads of three or four men on Tuesday evenings to assist at the Boston Industrial Home and the Merrimac Street Mission.

Twelve men, members of entertainment troupes, visit almshouses, hospitals, etc.

Over thirty men are working in connection with the juvenile library which the Association opened in East Cambridge last year. (This year's work includes clubs and classes in sloyd, wood-carving, military drill, sewing, natural history, chemistry, physics, American history, etc., and is under the direction of a salaried superintendent.)

Seventeen members of the Association are teaching at the Prospect and Social Unions, and twenty at the Riverside Alliance.

Members are assisting at the following places: South End House, Denison House, Elizabeth Peabody House, North Bennett Street, St. Stephen's Church of the Ascension, East End Christian Union.

Over twenty-five men are teachers in neighboring Sunday-schools.

The statistics from these colleges indicate a very large proportion of professing Christians. The proportion of Christians to the number of male seniors appears as follows:

Denomination	1900		1901	
	Colleges Reported	*Per cent. Christians*	*Colleges Reported*	*Per cent. Christians*
Undenominational	13	63	14	86
Congregational	14	77	12	77
Presbyterian	3	82	7	90
Methodist	7	72	10	74
Baptist	5	68	6	52
Other Denominations	5	73	7	84
State Universities	5	52	8	45

In 1901 in the sixty-four colleges thus reporting upon the Christian men in the senior class, there were 2,265 seniors in all, of which 1,675 were professing Christians, or seventy-four per cent. In 1900, in the fifty-two colleges thus reporting, there were 1,763 male seniors; of these, 1,151 were Christians, or sixty-five per cent. The statistics of 1901 show a gain over the preceding year of nine per cent. in the proportion of Christians among the male seniors.

In 1902 a thorough and careful census taken in three hundred and fifty-six colleges and universities of North America showed that of the eighty-three thousand young men, fifty-two per cent. were members of evangelical churches. Since the gathering of these statistics there have been extensive spiritual awakenings in many of our larger institutions and a somewhat general revival of religious interest in the smaller colleges, so that we believe that we are amply warranted in declaring the present percentage of evangelical Christians as at least fifty-three. But for the sake of comparison we shall consider the number only fifty per cent. which is deemed by all authorities an exceedingly conservative estimate.

An article in *The Sunday School Times* of April 5, 1902, by the Rev. James H. Ross,

presents definite statements respecting the religious condition in many colleges. For the purposes of comparison, we cite from this article the facts and figures respecting the religious life in those colleges which we have been considering in the course of this study: "The proportion of church-members to the total number of students in the university [Yale] last year was fifty-nine per cent. Yale has the largest, most effective, and best organized Young Men's Christian Association in the world, and a Christian congregation of men, meeting daily, without parallel in the world. . . . In Williams College, there are a hundred and ninety-five professing Christians among three hundred and fifty-five students. . . . About two-thirds of the students in Amherst college are members of churches. . . . The majority of students in Middlebury are members of Christian churches. In Harvard and Dartmouth the ratio is not given but the religious condition is most encouraging. Between seventy-five and eighty-five per cent. of the students of Oberlin are professing Christians. In Marietta seventy-seven per cent. are registered as Christians; at Carleton fifty-seven per cent. and more than ninety per cent. of its graduates are Christians before leaving college. Ninety per cent. of the

students of Drury are professing Christians; the proportion of church-members in Colorado College is a little less than seventy per cent. The number of professing Christians at Whitman is about sixty per cent. of the total enrolment. These references are from colleges representing the conservative civilization of the far West and from institutions founded and specially fostered by the Congregational denomination. Evidences are at hand to show that colleges of the other denominations will not fall behind this high average. In the state institutions the proportion is somewhat smaller, and in some of the scientific schools the ratio is considerably less. Yet, making due allowance for inaccuracies and overestimates, we believe that there is no question but that the proportion of Christians of the evangelical type is somewhat more than half of the total enrolment." Mr. Ross closes his article in these words: "Inasmuch as the investigation was so thorough and the reports are so optimistic, even when comparing colleges and churches, the inference is inevitable that a college is a safe place for the average student of either sex, and that vast progress has been made in the state of things that existed in American colleges one hundred years ago, when unbelief and vice were common."

In conclusion we would call attention to the interesting and significant fact that there has been a decided enlargement of the positive Christian forces of American higher education. It is noteworthy that some of the great denominations which half a century ago exerted but a comparatively small educational influence, are now in the vanguard of the movement. A conspicuous illustration of this is found in the Methodist Episcopal denomination which now outranks all other denominations in the Western States when number of students, number of instructors, number of institutions and material endowment are considered. And in the schools of the Methodists and the Baptists the percentage of Christians is unusually high. These are some of the formative forces which furnish a reasonable basis for optimism.

THE PRESENT OUTLOOK

"More decisions looking to the missionary service are made in college than in all previous stages of training. The college is more potent than the home in the incentives to a devoted life. Hence our colleges are the recruiting ground for all agencies which do their work at the heart of humanity. The unfailing appeal meets there the unfailing response. . . . Deeper than the currents of the physical life which runs at times so swiftly are the currents of the spiritual life. . . . Few men, during their college course, are out of reach of high incentives, and some man is always yielding to them. Sentiment, in the form of some clear, distinct and noble ambition, is never absent from college life."—*Pres. W. J. Tucker, The College Graduate and the Church.*

"A college boy is not, as many suppose, a peculiarly misguided and essentially light-minded person. He is, on the contrary, set in conditions which tempt to excellence and is peculiarly responsive to every sincere appeal to the higher life. Behind the mask of light-mindedness or self-assertion which he assumes, his interior life is wrestling with fundamental problems, as Jacob wrestled with the angel and would not let him go until he blessed him. . . . If, however, the voluntary system of religion applied to university life has proved anything in these fifteen years it has proved the essentially religious nature of the normal educated young man of America."—*Prof. Francis G. Peabody, The Religion of a College Student.*

A few months before his death Mr. Moody said: "From a religious point of view I look upon the colleges as the most hopeful field in all the world."

So nigh is grandeur to our dust,
  So near is God to man,
When Duty whispers low, "*Thou must,*"
  The youth replies, "*I can.*"

CHAPTER X

THE PRESENT OUTLOOK

It is worth while in conclusion very briefly to indicate the type of Christian character which the college of to-day is producing. For this purpose we shall summon experts. Robert E. Speer thus defines it: "Each generation of men restates the Christian ideals. The qualities of character which were emphasized by our fathers are viewed perhaps in a different proportion by us. Honesty, truthfulness, integrity abide the same, but the metaphors under which the Christian life is set forth change, and many of the characteristics of the typical Christian man of our day are unlike those of the typical Christian man of another day. Especially is this true among students. In the last twenty years a new type of college Christian man has developed, like his predecessor in sincerity, straightforwardness, and honor, but fonder of Paul's military metaphors, less introspective, more joyful and merry even, and with a stronger sense of the call to a life of full Christian service, because perhaps more aware of the opportunities, while scarcely more awed by the responsibilities." [1]

[1] Speer, A Memorial of a True Life, p. 11.

John R. Mott says: "The colleges and universities constitute, without doubt, the most religious communities in our country. Taking the young men of America as a whole, not more than one in twelve are members of evangelical churches. Some have placed the proportion as low as one in twenty. Among students, however, nearly one-half of the young men are members of evangelical churches. Among professors and instructors the percentage of evangelical Christians is far larger even than it is among the students. This is true in state and other undenominational colleges, as well as in denominational institutions. . . . Generally speaking, it may be asserted that the type of religious life of American students is not traditional. They do not hold their present beliefs simply because they inherited them. At the same time, they do attach great weight to the traditional facts and statements of the Christian faith. They are as a class loyal to the great verities of evangelical Christianity. Their religious belief is based upon a personal study of the Christian Scriptures and evidences. And not the least helpful in establishing their faith has been the influence of the presentation and study of the facts of Christian missions.

"Their religious life, therefore, may be characterized as intellectual and spiritual. It

is practical as well. The typical American Christian student despises cant and hypocrisy, and desires, above all else, reality in his Christian experience. He is not satisfied to limit the Bible to the realm of thought and discussion; he seeks to bring it to bear upon his life,—to help him in his battle with temptation, to enable him to develop strong faith and a symmetrical character. Moreover he is not content to keep his religion to himself. He recognizes the force of Archbishop Whately's words: 'If our religion is not true, we ought to change it; if it be true, we are bound to propagate what we believe to be the truth.' Therefore he unites with his Christian fellow students in an organized movement to make Christ known in his college, in his native land, and throughout the world." [1]

President Roosevelt at the installation of Dr. Butler as President of Columbia, April 21, 1902, thus addressed the students: "I do not want to speak so much about the scholastic side of university life as that side which produces service to the nation. Not one man in a hundred is fit to be in the highest sense a productive scholar, but the other ninety-nine can do decent work if they take the pains. If we think we can do work well without taking pains, our work amounts to very little. Intel-

[1] *The Sunday School Times*, Jan. 19, 1901.

lect must stand below character in value to a man. It is a good thing to have a sound body; it is a better thing to have a sane mind; but it is still better to have that group of decent and virile qualities which we sum up as character. If a man is strong in mind and body, but misuses that strength, he becomes a foe to the body politic, and should be hunted down by all decent men. If he is a nice man, but does n't count, you can't do much with him. In the battle of life, as in the civil war, the soldier whose tendency is to run away finds his usefulness impaired. In the strife for civic betterment there is small use for the man who means well, but means well feebly. A man must be honest and courageous. The timid good man availeth little. He must have common sense; without that he will find himself at the mercy of those who, without his desire to do right, know only too well how to make the wrong effective."

Professor Francis G. Peabody of Harvard University thus defines and interprets the religious life of the college student of to-day: "The religion of a college student is marked, first of all, by a passion for reality. . . . The modern college student, while in many respects very immature, is extraordinarily alert in his discernment of anything which seems to him of the nature of indirectness or

unreality. The first demand he makes of his companions or of his teachers is the demand for sincerity, straightforwardness and simplicity." The second characteristic named by Dr. Peabody in the religious life of the modern student is the demand for reasonableness in religion: "To reach the heart of an educated young man the message of the church must be unequivocal, uncomplicated, genuine, masculine, direct, real. . . . There is going on, within the college, a restoration of religious faith through the influence of intellectual liberty. I have seen more than one student come to college in a mood of complete antagonism to his earlier faith, and then I have seen that same youth in four years graduate from college, and with a passionate consecration give himself to the calling of the Christian ministry which he had so lately thought superfluous and outgrown. It was the simple consequence of his discovery that the religious life is not in conflict with the interests and aims of a university, but is precisely that ideal of conduct and service toward which the spirit of a university logically leads."

The third characteristic of religious life in college is the expression of spirituality through practical service: "The normal type of a serious-minded young man at the present time

does not talk much about his religion. Sometimes this reserve proceeds from self-consciousness and ought to be overcome, but quite as often it proceeds from modesty and ought to be reverenced. At any rate such is the college student—a person disinclined to much profession of piety, and not easy to shape into the earlier type of expressed discipleship. Yet, at the same time this young man is extraordinarily responsive to the new call for human service. I suppose that never in the history of education were so many young men and young women in our colleges profoundly stirred by a sense of social responsibility and a passion for social justice."

And he concludes: "These are the tests to which the Church must submit, if it would meet the religion of a college student—the tests of reality, reasonableness and practical service. A religion without reality—formal, external, technical, obscurantist; a religion without reasonableness—omniscient, dogmatic, timid; a religion which does not greet the spirit of practical service as the spirit of Christ—a religion of such a kind may win the loyalty of emotional or theological or ecclesiastical minds, but it is not acceptable to the normal type of educated American youth. Such natures demand first a genuine, then a rational, and then a practical religion,

and they are held to the Christian Church by no bond of sentiment or tradition which will prevent their seeking a more religious life elsewhere. And what is this but a wholesome challenge to the Church of Christ to renew its vitality at the sources of its real power? The intellectual issues of the present time are too real to be met by artificiality and too rational to be interpreted by traditionalism; the practical philanthropy of the present time is too absorbing and persuasive to be subordinated or ignored. It is a time for the church to dismiss all affectations and all assumptions of authority, and to give itself to the reality of rational religion and to the practical redemption of an unsanctified world. This return to simplicity and service will be at the same time a recognition of the religion of a college student and a renewal of the religion of Jesus Christ."[1]

In a recent address before the American Missionary Association, Rev. Dwight L. Hillis, D. D., said: "If twenty years ago it seemed as if the tides of faith were ebbing away to leave the church stranded on the beach, now the tides are returning in a flood whose volume and depth man's plummet may not sound. Gone the era of criticism and destruction. Gone the era of analysis that pulled in pieces

[1] The Message of the College to the Church, Chapter I.

old poems, old histories, old creeds. Men see that the obligations of conscience and duty, and man's relation to Christ and God remain unaltered. Moreover, men now feel that the era of criticism was an era of mediocrity and second-rate intellect. There is a new spirit in letters, in arts and philosophy and religion. The pendulum that moved far toward doubt is now swinging back toward faith. There is a growing interest in the permanent elements and great simplicities of Christianity. And with the new faith has come a new enthusiasm."[1]

Rev. Dr. John Henry Barrows said: "It is vastly significant, and in accordance with the genius of Christianity that the religion of Christ has in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more rapid and memorable conquests than in any previous period since the downfall of the Roman paganism.

> "'We live in deeds, not years; in thoughts, not breaths;
> In feelings, not in figures on a dial.
> We should count time by heart-throbs. He most lives
> Who thinks most—feels the noblest—acts the best.'"

In many respects there is no one in the

[1] Rev. Newell Dwight Hillis, D. D., sermon before the American Missionary Association, 1903.

country better qualified to pass judgment upon the spirituality of the college man than President Harper of Chicago. After a careful diagnosis of the conditions he discovers occasion both for alarm and encouragement. His conclusions are formulated in the answer to the question, "Is Infidelity Increasing in the Colleges?" After facing with candor and courage certain facts respecting spiritual indifference and the loss of faith in college he concludes with this significant utterance:

"If we mean to define infidelity as a general distrust of the existence of a divine Being, a downright denial of immortality and the truth of the gospel, and the refusal to bring one's life under the teaching of Jesus, I maintain that infidelity, so far from increasing, is rapidly decreasing. A comparison of the religious condition of the older colleges to-day with that of the same institutions of fifty years ago will show indubitably that there is in them to-day far more sturdy belief in the fundamentals of the Christian faith. Further than this there is to be found to-day religious interest in our colleges which is absolutely unparalleled. It is not only that the Young Men's Christian Associations and the Young Women's Associations are more prosperous and more influential than ever before, but the colleges themselves are awakening to their re-

sponsibilities to care for the religious life of their students. Everywhere we see the establishment of chairs for Biblical instruction; the institution of preacherships especially adapted to the needs of the college mind; the outgoing of the earnest life of the students in college settlements; great conventions of college men and women under the direction of religious leaders. The college student who grows up among these influences is already making himself felt. From all quarters come reports of the awakening of religious earnestness because of the energy and broad vision of educators and students. The Religious Education Association which has just begun its work under auspicious circumstances would have been impossible ten years ago. It is unquestionable that the life of students to-day is more natural, more wholesome, more pure than in any previous period of education. This fact speaks volumes.

"Infidelity, let us thank God, so far from increasing in the colleges is being conquered there. Christian faith in some particulars is passing through a transitional period, but it is not being destroyed. . . . Let us not croak about the amount of infidelity now in our colleges. We may well be surprised that it is not even greater in amount than it is, when we take into account the wretched conditions

which exist as to the religious education of boys and girls who have reached the college age. We ourselves, as parents and church members, are largely responsible for such infidelity as does exist in colleges, since, in most cases, we have failed to take even the most simple measures to prevent it. The college can hardly be expected to repair the mistakes of the home, or the teacher to overcome the indifference of irreligion of the parent."[1]

In a most discriminating article on "Religion and the College Man," President Nicholas Murray Butler of Columbia College makes the following statement:

"Parents generally are coming to see that when a boy leaves home, as he must, there is on the whole no place where he is so safe as in college, and that if a thousand young men be selected at random from the college, and compared with a thousand young men of corresponding ages, selected at random from those not in college, the conditions of the college men, the two groups being taken as wholes, will be found to be immensely more favorable to the best results than those of the other class. If these impressions as to the influence of college life rest upon facts it cannot be true that the college man, as such, is peculiarly inaccessible to the appeals of personal religion.

[1] *Christendom*, April 18, 1903.

If the very contradictory is not true, the great movement of sympathy and money and students to the colleges is a subject for the gravest apprehension, a thing to be regarded as nothing short of a fatal tendency.

"What are the facts? So far as the environment of the college man is concerned, intelligent judgment declares that at no time heretofore has college life been so clean and so hospitable to high moral and social ideals as at this moment. There is, certainly, drinking and gambling and gross immorality among college men in college. There is indifference in some, though exceedingly little direct hostility to the appeals of religion. But these are found wherever young men are found. They are no more to be charged to college life as such, than they are to professional or commercial life. But the point is this: these things do not 'characterize' the life of American students. The current sets directly against them. High intellectual, social, and spiritual ideals press upon the student's attention. They do not express themselves always in the conventional ways familiar a generation ago. Probably fewer men than formerly regard 'speaking in meeting' as the ultimate or even as an important manifestation of the religious life. The little group of pious men is not so distinct a feature of college life as formerly, nor on the other hand are the pro-

fane, obscene, and lawless. There has been a leveling up. The tone of life in college is comparatively high and generous, and its emphasis is on the things that are true and honest and of good report. The helps to distinctively religious life are abundant and well organized. The student Christian Associations exercise a powerful influence in college and intercollegiate activities. Their members are almost uniformly among the leaders in the social, athletic, and scholastic life of the schools. And in their religious talk and living there is a refreshing and convincing note of manliness and wholeheartedness."[1]

Professor J. Henry Thayer of Harvard, the eminent scholar and Christian, when interviewed in 1901 concerning the changed attitude of academic circles toward religion to-day, as contrasted with what he saw at Harvard nearly half a century before as an undergraduate declared himself "altogether optimistic." "As an undergraduate if he sought to be religious he had to do it in out-of-the-way corners or by ways that were covert. Now the religious life of the undergraduates is open: and as for the attitude of the teachers of philosophy and science in the university, it is idealistic in the one case and theistic in its implication in the other."

[1] *Christendom*, May 16, 1903.

President Hall thus states his convictions concerning personal religion in university life: "If one will approach in a temperate and candid spirit the problem of personal religion in university life, it is the writer's belief (a belief resting upon a somewhat wide experience) that the average degree of interest in personal religion will be found to be higher among college students than in any other group or community of young men. . . . There is nothing more full of pathos, nothing more rich in promise, than that under-life of yearning, struggle and aspiration which is going on in tens of thousands of young undergraduates. Complex are its causes, many are its modes and currents of development. For many men it is the fierce struggle of the natural man against the restraints and the reproof of a higher knowledge; it is the flesh lusting against the spirit. For many it is a painful process of readjustment from narrowing influences that warped the powers of boyhood to larger measures of living and thinking encountered in the manly liberty of the university. For many it is the disturbing vision of responsibility, dimly apprehended by growing intellectual and moral powers. For many it is a vague hunger for God, for the living God; a hunger stimulated but not appeased by the new philosophical atmosphere. For many it is the trembling ear-

nestness of untested discipleship; Christ seen, adored, approached with the fresh enthusiasm of inexperience. . . . The normal influence of college life is not demoralizing. It is ennobling. It is the most glorious opportunity that can be given to youth. It is filled with sublime possibilities. Much of the sublimity resides in its freedom, in its moral tests, in its demand upon the will. If it can be said that some men lose in college the religious impulse imparted in childhood's home, it may also be said that many men find in college a conception of God, of life, of personal obligation all the more controlling because acquired under conditions of moral liberty that tested the soul as with a refiner's fire."[1]

Such citations might be continued almost indefinitely. The position and character of the men quoted insure great weight to their opinions. It must not be assumed that there are no discouragements and perils, for there are many, but we are seeking definite information from which we may determine the trend of religious life at the present hour. And we affirm from the facts in hand that there is much reason for optimism. Surely conditions are in nowise such as they have been in the past. Religion has become less theoretical and far

[1] Personal Religion in University Life, Pres. Charles Cuthbert Hall, D. D., *The Congregationalist*, Aug. 9, 1900.

more practical. And while fewer men proportionally are seeking the ministry, vastly larger numbers are seeking vocations where means and influence shall count for the most in the uplifting of humanity. Genuineness is a watchword and sincerity the demand of the best of college men. Shams and hypocrisy were never more despised. These commendable characteristics of modern college life undoubtedly tend to the repression of religious enthusiasm and the suppression of spiritual profession and testimony. The tendency, however, is on the whole most wholesome and encouraging.

It is conceded that there is considerable loss in respect and reverence for things holy and divine. The Sabbath in college, as outside, has lost much of its former prestige and sanctity. There is an increasing amount of study on the part of the students on the Lord's Day, and the reiterated charge that the allotment of lessons in the latter part of the week, in some schools and with some instructors, suggests and gives authority for such misuse of the day. With the reconstruction of theology has come to many the dispersion of eschatological fears, and from higher criticism the lessened authority of the Word of God. To those students who have but a smattering of knowledge of these things injury has been

wrought. To some of the most intellectual and conscientious there has come, however, a new revelation of the sanctity of divine law, with a new sense of the heinousness of sin and the glory of righteousness; while the Word of God has emerged from the crucible of analysis like burnished gold. The grosser sins are becoming increasingly unpopular though there is still too much of licentiousness and intemperance.

On the other hand, where is the place and when the "good old time" which could show such a magnificent army of educated Christian young men as to-day? The Student Volunteer Movement in itself is a fact which every pessimist must face and explain before he convinces the intelligent man that there is a spiritual decadence in college life to-day. Never in the history of America was there such a large and superb body of young men of college education eagerly pressing into the hardest places of service for Christ and the Church. And this army of young people is so far in advance of the spiritual life of the churches that they are ringing out the challenge that they are ready to put their lives against the means of the churches for the evangelization of the world in this generation. Some of the churches which have been looking for their student adherents in the rear of the procession advancing to right the wrong and

to save the world, are just discovering that they are in the van and not at the rear—are the color-bearers and not the camp-followers. Even among those who are not so conspicuous among the leaders of religious life and thought the colleges are furnishing the champions of civic righteousness and whenever the student enters politics there is, with rare exceptions, an influence in favor of justice, honor and righteousness.

With the renaissance of child training in the home and in the Church, strengthened by fresh discoveries and the clearer apprehension of the character of the work, its import and influence, the whole endeavor of the Church will receive new impulse and inspiration. The inception of the forward movement in religious education so full of promise; the quick and intelligent responsiveness to the spiritual appeal, of which special workers in the colleges now speak so enthusiastically; these and many other indications point unerringly to a day of higher and nobler achievement. Christianity is neither dead nor moribund in the colleges, but keen, alert, practical, vital and exceedingly vigorous. Its appeal is most rational and persuasive and the men going out from the colleges of to-day far outnumber in percentage of Christians the graduates of other days, and on comparison we sincerely believe that

they have never been outranked in quality. The increasing ratio of out-and-out Christians among those who receive their diplomas is optimistically significant in itself alone, even if there be little gain in the quality. But the indications point to steady improvement in both quantity and quality of the spiritual life in the American colleges.

THE COLLEGE MAN'S INFLUENCE

"But whatever may have been in the past, or now are, the shortcomings and limitations of American colleges, they represent the mainspring of opportunity and preparation to the large majority of those who guide the destinies, dominate the affairs, and lead in the intellectual and artistic progress of our Nation."—*John W. Leonard, Editor of "Who's Who in America."*

"Take the Cambridge calendar," says Macaulay, in one of his speeches in Parliament,—"take the Cambridge calendar, or take the Oxford calendar, for two hundred years; look at the Church, the parliament, or the bar, and it has always been the case that the men who were first in the competition of the schools, have been first in the competition of life."

"The civil and political history of New England and the Middle States for half a century before and after the Revolution may be read in the large capitals which distinguish the governors and judges, the senators and representatives in Congress, on the catalogues of Harvard, Yale, Nassau Hall and Columbia Colleges."—*Dr. William S. Tyler.*

"Remember in general that a college education increases a young man's possibilities of reaching eminence and wealth and usefulness from three hundred and fifty to two thousandfold."—*President J. W. Bashford.*

CHAPTER XI

THE COLLEGE MAN'S INFLUENCE

It is absolutely impossible to accurately estimate the influence for weal or woe of any one man or group of men. Nevertheless, it is quite within the compass of possibility to reach certain conclusions which shall reasonably satisfy and convince one of the general trend and, to a limited degree, to determine the worth and extent of individual influence. Some men are so obviously head and shoulders above their fellow men in attainments and achievements that they may be classified and considered by themselves. Such persons are found in the vanguard of the various professions and pursuits of life. Biographical facts concerning such are easily accessible and usually reliable. Then, too, the student may readily ascertain the consensus of public opinion and the judgment of experts respecting the value of their achievements.

Thus far we have considered the college man as a fair representative of the man of brains; now we propose to show some reasons for this position. We recognize that at any given time only a very small proportion

of the whole population is college educated. We are not unmindful of the fact that many men attain eminent success without the higher education. The college man has a place among the leaders and makers of public opinion; it shall be our endeavor to discover it. If perchance it be found that he occupies a unique position among men of distinction it will certainly afford a deal of encouragement to those who are longing for the advancement of the kingdom of God in the world. It is proved beyond all reasonable question that there has been a decided advance made in the religious life of the students of our colleges within the past century and that it was never more genuine and manly than today. If the college man's influence is pronounced and effective all out of proportion to his numbers in the community then we surely have trustworthy evidence that the Church is not losing her grip on the men of intellect.

In direct corroboration of the statements made we cite the opinion of an expert scholar[1] on the subject we are considering: "Bismarck said that one-third of the graduates of the German universities ruled the empire, and a similar state of affairs is coming to pass in our own land. The work of the (college) Associations, in helping to make these

[1] F. G. Cressey, The Church and Young Men, p. 183.

rulers men of earnest spiritual life, is of inestimable value for the future welfare of the nation. Within the history of Association work, the proportion of Christians in American colleges has changed from less than one-third to more than one-half, a result due in no small degree to this agency. Over thirty thousand conversions of students are traceable at least in part to its work."

Very fortunately the weight of the college man's influence in the nation at large has received the most scrutinizing attention. And there is a mass of facts on the subject, already collected and classified, available to every one, and most rewarding reading for the skeptic and the agnostic. As would be naturally expected the investigators first in this field of study have been the educators. These educators are so uniformly reliable that few would be willing to question their conclusions; but, happily, the results of their investigation tally so completely and exactly with the results of those studying the subject from a totally different viewpoint that all must be satisfied. The writer began an independent investigation of these facts, but others have entered so extensively and thoroughly into the subject, and his treatment here is of necessity so limited, that it has been deemed wise to utilize the results obtained from many sources. It

should be said that through the exceeding courtesy of several students of the subject, the results of their study have been placed at the disposal of the writer, and to them full credit will be given.

Probably no American has made a more careful, conscientious and concise study of this subject than President Charles F. Thwing of the Western Reserve University. In his suggestive and exceedingly helpful volume, "Within College Walls," a chapter is devoted to this subject. From it we make liberal quotations and draw many interesting facts.

Under the supervision of President Thwing, a very thorough examination was made of the six volumes known as "Appleton's Cyclopædia of American Biography." This extensive work contains sketches, more or less complete, of fifteen thousand one hundred and forty-two persons. All these persons are American and most of them are native born. The design of the cyclopædia is to present the fifteen thousand persons who have been the most successful and distinguished in American history. Here is a thesaurus of information which, subject to obvious limitations, furnishes the most complete list of eminent Americans. Dr. Thwing says:

"Of the 15,142 men named in the book, 5,326 are college men, or slightly more than

one-third. Of them also 941 are what may be called academy but not college men.[1] Among the interesting questions upon which this survey sheds light is the question, In what vocations is found the largest portion of college men? I may now say that the results of this examination were classified under seventeen professional divisions: clergymen, soldiers, lawyers, statesmen, business men, naval officers, authors, physicians, artists, educators, scientists, journalists, public men, inventors, actors, explorers, or pioneers, and philanthropists. There are 515 naval officers sketched, of whom only 49 are college men, or 2.9 per cent. Essentially the same proportion is found among soldiers: of no less than 1,752 names mentioned, 1,264 do not represent a college training: 436 represent only an academical training. Of the 107 actors mentioned, only 8 are college men. The percentages found in the other callings are as follows: pioneers and explorers, 3.6 per cent.; artists, 10.4 per cent.; inventors, 11 per cent.; philanthropists, 16 per cent.; business men, 17 per cent.; public men, 18 per cent.; statesmen, 33 per cent.; authors, 37 per cent.; physicians, 46 per cent.; lawyers, 50 per cent.; clergymen, 58 per cent.; educators, 61 per cent.; scientists, 63 per cent."[2]

[1] Within College Walls, p. 160. [2] *Ibid*, pp. 163, 164.

It will further show that while under the usual estimate only one physician in twenty has a college training, of those physicians who have done work sufficiently conspicuous to deserve a place in the cyclopædia, nearly one-half are found to belong to this small percentage, *i. e.*, the five per cent. of physicians who are college men contains forty-six per cent. of those whose names are listed. The same kind of comparison respecting the legal profession indicates that the twenty per cent. of college trained lawyers contains fifty per cent. of those who reach eminence in the profession. Concerning the ministry the same is true in general, though it should be borne in mind that the list includes many who have won distinction in those denominations which formerly discouraged an educated ministry. Every year the proportion of college men in the ministry increases. Seventeen per cent. of the business men who have won conspicuous success were trained in college. There were 1,105 names in the list of which 161 were college men. If it were possible to estimate the number of business men, during the period under consideration, and then find what proportion of them succeeded sufficiently to have their names inserted in the cyclopædia, and then compare this result with the limited number of college men who were engaged in

business at the time the work was compiled, the showing for the college trained business man would be very marked. And so one might follow down throughout the list of professions and pursuits with much the same result, showing conclusively that the college man for some reason distances his competitor in every field in which he enters. This warrants the conclusion that his influence is altogether out of proportion to his numbers.

It is also important to note that there is a difference in these various professions respecting the quality of influence. In those professions which by general consensus of opinion exert the greatest influence we find the proportion of college men unusually large. The largest per cent. of college men is found among the statesmen, authors, physicians, lawyers, editors, clergymen, educators and scientists. Most assuredly these represent those professions which are most influential in originating and forming public opinion. It is significant that the college men furnish nearly fifty per cent. of these distinguished names. Hence it follows that in a cyclopædia listing only those persons reaching eminence in those professions which concern themselves specially with the training of the young, the directing of the affairs of church, school and state, considerably more than half would be col-

lege men. This indicates either that the college trained man possesses superior intellectual qualifications and consequently seeks the higher education, or receives from his college course that peculiar preparation and stimulus which equips him for efficient leadership. In either case if there is a steady advance in the spiritual life of the college man, then surely the Church is not losing her hold on the men of intellect.

Dr. Thwing has treated the subject even more fully in another volume, "The American College in American Life," to which we would refer every one who would have more ample proof of the unique influence of the college man. In this book are given the results of a painstaking examination of Dr. Sprague's "Annals of the American Pulpit," in which carefully prepared and somewhat lengthy biographical sketches of eleven hundred and seventy clergymen are given. In this list of distinguished clergymen seventy-four per cent. of the Episcopalians, seventy-eight per cent. of the Presbyterians, eighty per cent. of the Congregationalists and ninety-seven per cent. of the Unitarians are college graduates.[1]

The ratio is somewhat smaller among the Baptists, for the reason that the denomination for a long time discouraged long and special

[1] pp. 47–49.

training for the ministry. Dr. Sprague issued this monumental work nearly half a century ago. Since that time there has been a decided change in all those denominations which then placed a low estimate upon the higher education. The annals of the American pulpit written to-day would certainly show a much larger ratio of collegiate educated men in the ministry as a whole. Whatever may be said concerning the influence of the minister in the community now, time was when he was the village autocrat and the superior of the people. Somewhat of this power has gradually been transferred to men of other professions. Nevertheless, taking the country as a whole the influence of the ministry, collectively as well as individually, places it in the vanguard of progress.

One of the most interesting and significant studies of this subject has been made by John W. Leonard, editor of *Who's Who in America.* Certainly no other investigator has had such an unusual opportunity or such valuable material at hand for the study. The data for the study is autobiographical and consequently more decidedly accurate than any other similar compilation of facts. Then, too, the results of the study are specially valuable and convincing because of the broad interpretation of success given by the editor and his corps of workers. This question he thus raises and answers:

"What then is a fair definition of success? It is the achievement of honest ambition in any worthy line of work, accompanied by a just recognition of that achievement by that part of society interested in such labors"—a definition peculiarly happy and satisfactory.

The biennial publication of *Who's Who in America* gives concise and condensed biographies of all the men and women "in reputable and useful occupations who have obtained more than local prominence." The edition of

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Number of names in edition	
Furnishing educational data, general and technical	
Furnished no educational data	
Furnished general educational data—basis of computation	
GENERAL EDUCATION	
Graduates of universities and colleges conferring baccalaureate degree in letters, science or philosophy	
Graduates of the United States Naval Academy	
Graduates of the United States Military Academy	
College graduates (including Army and Navy)	
Attended universities and colleges, but not graduated	
Total collegians, graduated and ungraduated	
Closed education in academies, seminaries and other secondary schools	
Finished in normal schools	
Have high school education only	
Have only common or public school education	
Privately educated	
Self-taught	
Educated abroad	
TECHNICAL EDUCATION	
Graduates in medicine	
Graduates of technical schools (engineers, architects, chemists, agriculturalists, etc.)	
Graduates in theology	
Graduates in law	
Naval officers not graduated as such	
Military officers not graduated as such	

(From *Who's Who in America*, by permission of the author,

1899 contained 8,602 such biographies, that of 1901, 11,551, that of 1903, 13,204. Each list covers only living persons, and for this reason is of peculiar interest. These facts are all autobiographical and have been submitted to the writers for revision and correction. Mr. Leonard soon discerned that these personal statements might present data for special educational statistics. This investigation has been followed in the last three publications with most interesting results. We call attention to

PRESENT EDITION OF 1903–5						EDITION 1901–2		EDITION 1899	
Men		*Women*		*Total*		*Total*		*Total*	
No.	Per ct. of 10,618	No.	Per ct. of 766	No.	Per ct. of 11,384	No.	Per ct. of 8,141	No.	Per ct. of 6,094
13,204		1,239		14,443		11,551		8,602	
11,381		844		12,325		9,760		7,295	
1,723		395		2,118		1,791		1,307	
10,618	100.00	766	100.00	11,384	100.00	8,141	100.00	6,029	100.00
5,815	54.77	182	23.76	5,997	52.68	4,521	55.53	3,237	53.12
174	1.69			179	1.57	121	1.49	109	1.79
203	1.91			203	1.78	168	2.06	162	2.66
6,197	58.36	182	23.76	6,379	56.03	4,810	59.08	3,508	58.16
1,589	15.05	65	8.49	1,663	14.61	965	11.85	733	12.16
7,795	73.41	247	32.25	7,942	69.76	5,775	70.94	4,241	70.34
1,166	10.98	233	30.42	1,399	12.29	889	10.92	693	11.49
126	1.19	45	5.87	171	1.50	117	1.44	79	1.31
353	3.32	43	5.62	396	3.48	239	2.94	171	1.41
1,078	10.15	33	4.31	1,111	9.76	886	9.92	640	10.61
281	2.65	165	21.55	446	3.92	282	3.46	185	3.07
24	0.23			24	0.21	31	0.38	20	0.33
71		23		94		336		298b	
1,120		20		1,140		717		553	
342		3b		545		327		265	
808		3		811		494		378	
976		5		981		521		336	
44				44		14		9	
103				103		36		35	

John W. Leonard, and of the publishers, A. N. Marquis & Co.).

the editor's declaration that those who have not furnished educational data are known to be persons of not inferior educational advantages, but have simply failed to supply the desired facts. "Had they supplied the data there is every reason to believe that the relative educational standing of the entire number would have shown no material change."

Considering the broad interpretation of success and the large number of persons enumerated, the results are surprising, being remarkable not alone for the notably high ratio of college men but also for the close agreement of the three tabulations which from beginning to end were wrought out independently. The slightly rising percentage is just what the observer would most naturally expect from the fact there is a slight increase in the percentage of men seeking a college education. "These tables," says the author, "are believed to be unique in their origin and bearings, and to present, probably in a more concrete and definite form than any statistics heretofore printed, figures that serve to illumine current inquiry as to the value of higher education."

Thus from the latest, most thorough, and scientific investigation, it is discovered that over seventy-three per cent. of persons now living in America who have won conspicuous success are college educated, and, moreover,

that the percentage is gradually rising. This brings our study down to date and would seem to present sufficient evidence to satisfy the most skeptical that the college man is a fair representative of the man of intellect, not only in the essentially scholastic professions, but in other pursuits which demand superior talents as well. The reader should ever keep in mind the fact that the proportion of college men to the great mass of men who compete for the prizes in these more conspicuous pursuits of life is exceedingly small. If the Church is steadily increasing its influence upon college men, and these men secure three-fourths of the best positions in life, then it follows that the Church has not lost its hold on the makers and moulders of public opinion.

Various persons at different times have made a study of those occupying the highest positions of statesmanship in our country, and it has been found that of the fifty-six signers of the Declaration of Independence, forty-two had a liberal education. Three members of the committee of five appointed to draft the Declaration were college trained. Twenty-nine of the fifty-five men composing the Convention of 1787, which framed the Constitution, were college educated. Every chief justice of the United States with one exception has been a college graduate. More than sixty

per cent. of the associate judges of the Supreme Court and of the judges of the circuit courts have been college men. At the present time every member of the Supreme Court has received a liberal education. More than fifty per cent. of the members of the national Senate and House have been college bred, while a larger percentage holds in relation to presidents, vice-presidents and speakers of the House. College men have been notably conspicuous in presidential cabinets, in some departments numbering more than seventy-five per cent. In governmental service abroad, especially in the most honorable positions, the college trained man has been much in evidence. The same ratio obtains in all the higher positions of public life, with a gradually diminishing percentage as the public trust becomes less important.

Contrary to current opinion and the personal declaration of some eminently successful men in commercial life, the college man has won some of the best prizes in the business world. In "Educational Truths for the Twentieth Century," James W. Bashford, President of the Ohio Wesleyan University has this to say concerning college men in business:

"It is not sufficient to mention names. Doubtless the opponent of college education can name many, like John Jacob Astor, Car-

negie, Peter Cooper, Girard, Mackaye, Pullman, Peabody, Slater and Vanderbilt who never entered a college. But we must remember that, as the colleges have furnished only one person in 750 of the men competing for wealth, they are entitled to only one representative in 750 among the rich. A list of one hundred of the wealthiest men in the United States was recently compiled, and their early lives were studied as far as possible. Sketches of eighty of these men were found; and the sketches showed that thirty of them, or thirty-seven and a half per cent. were college graduates, and that twenty-two more had academic or professional training, while only twenty-eight persons out of the eighty, or thirty-five per cent. were furnished by the millions of American people having only a common school education. So far as a college training acting as a bar to wealth, according to these statistics, it gives the college graduate two hundred and seventy-seven times as many possibilities of becoming rich as his less educated brother enjoys."

The same writer has made an interesting study of the influence of the college man in the family, indicating how these college men of influence have been perpetuated generation after generation in certain illustrious families. A few names will be sufficient to

suggest the trend of the thought. The Adamses, Quincys, Fields, Beechers, Storrs, Edwardses, Dwights, and a host of other names of similar import might be added. Of the fourteen hundred and sixty-seven descendants of Jonathan Edwards, only six have shown the slightest criminal taint; and only one, Aaron Burr, became notoriously wicked. Two hundred and twenty-three of these descendants have been college graduates—more than one in every seven. More than sixty became clergymen, eighty-seven were eminent lawyers, four became state governors, three were United States senators and many were members of Congress, and nine became famous college presidents. All this indicates that when the ameliorating influences of the nation are considered, the college man is rendering a most significant service.

Having shown that the college man has been conspicuous in the higher walks of life, in fact securing much more than half of the best places at the disposal of his countrymen, and having won an equal percentage of success in the competitions of life elsewhere, we would inquire further what proportion of the population are college educated? While this inquiry cannot be fully answered respecting the earlier periods of American history there are, however, certain data which furnish a reasonable basis

for general conclusions. Dr. J. W. Bashford, already quoted, in an article, "Why go to College?"[1] makes the following estimate: "The ratio of male college graduates to the male adult population throughout the history of the United States has been one to seven hundred and fifty. But the ratio of college graduates to non-graduates throughout our history has been, among Congressmen, thirty-two to sixty-eight; among Senators, forty-six to sixty-four; among Presidents of the United States, sixty-five to thirty-five; among judges of the Supreme Court, seventy-three to twenty-seven. Dividing the ratio of college graduates to non-graduates in Congress, etc., by the ratio in the nation, we find that a college training increases a young man's possibilities of reaching the House of Representatives 352 times, of reaching the Senate 530 times; of reaching the Presidency 1,392 times; of reaching the Supreme Court of the United States 2,027 times. . . . If you forget the detailed figures mentioned above," he adds, "remember in general that a college education increases a young man's possibilities of reaching eminence and wealth and usefulness from three hundred and fifty to two thousandfold." This same eminent writer elsewhere quotes figures from Dr. Harris, Commissioner of Education for the United States,

[1] *Christian Endeavor World*, Nov. 1, 1900.

to this effect, that the ratio of college graduates to the entire population to-day is one to two hundred and eighty, and that this ratio is further reduced by the fact that only about half of the population ever reach the age of the college graduate and the active competitions of life. Hence he adds that the number of college graduates compared with the population reaching the age of twenty-one and thus entering upon the struggles of life are one to one hundred and thirty-seven. Dr. Harris further observes, that the professions, political offices, etc., are largely restricted to men, consequently the number of men graduating from colleges to-day as compared with the total number of men reaching twenty-one is one to ninety-one. Dr. Harris has also traced these statistics back for a quarter of a century and has discovered that the quota receiving a liberal education to-day is three times greater than it was twenty-five years ago. Hence, covering the period which is included by the age of most men now in active service and specially by those who have attained national distinction, the ratio of college men to their male competitors is one to two hundred and seventy-three. Dr. Bashford, after a searching study and widely extended inquiry, believes that the conservative estimate for the entire history of the United States is one college man to seven

hundred and fifty men who have reached twenty-one years of age. [1]

There are many difficulties in the way of anything like an accurate estimate of the ratio of college men to the male population of equal age. This, however, is evident, that there is a constant rise in the percentage, and that the ratio to-day is several times larger than it was a century ago. Many different estimates have been given which vary widely to either extreme from what is given above. Several have based their enumerations solely upon the number of students in the colleges. This is obviously an insufficient basis, since there are many college graduates out in active life who must be considered. On the whole, then, we believe that the estimate already given is as reasonable as any now available.

Assuming, then, that there is only one college man in every seven hundred and fifty males of similar age when we consider the whole of American history, it will become at once apparent that the college-bred man has exerted an influence altogether out of proportion to his numerical strength. Again it should be noticed that while this ratio for the present is much larger between the college men and non-graduates, probably five times larger than one hundred years ago, there has been more than a

[1] Cf. Educational Truths for the Twentieth Century.

corresponding gain of successful college men in the competitions of life. The proportion of college men has increased, but the percentage of successful college men in competition with the non-graduates has increased much the more rapidly. So long as these facts remain and the college man continues to increase in numbers and efficiency, the Church, which has been the mother of colleges, ought to rejoice. And inasmuch as the advance of religious interest in college is developing faster than the numerical increase of students, there is great occasion for encouragement. Those who are most fearless and persistent in search for truth, who are certainly a fair representative of the men of brains, are not deserting the cause of Christ and his Church, but on the other hand are rallying in greater numbers and truer consecration under the Captain of our salvation.

THE CHURCHES' EQUIPMENT FOR REACHING MEN

"In the progress of the kingdom, no one thing in recent years is more significant than the aroused conscience and increasing interest and activity of young men in Christian work. The tide has turned. It is beating at the doors of our churches. All that it asks is a chance,—the open door. Where entrance has been given, the flow of a new life has come surging through the Church, and with irresistible power."—*Rev. Geo. Whitefield Mead, Modern Methods in Church Work*, p. 162.

"Many years ago the venerable Rev. Dr. McCosh said about the Student Volunteers, 'Has any such offering of living young men and women been presented in our age, in our country, in any age, in any country?' How much truer these words are now than when first spoken! This great movement, born, as we must believe, of God, means more new recruits and better trained men for the foreign field: it means a new missionary spirit in the home churches."

"It is no longer a drawback to a young man to be a member of a church. It is no embarrassment, it is an encouragement. It is no longer a hindrance, it is a help."—*President McKinley.*

"Let us neither sigh for the past nor fear for the future. The new century will bring new perplexities, but they will be the problems of progress, which must ever be solved by more progress. The backward look never sees the way out. Let us face the future with courage and with faith, for of all the ages that have come and gone, not one has such hope for humanity as the twentieth century."—*Josiah Strong, The Times and Young Men*, p. 239.

CHAPTER XII

THE CHURCHES' EQUIPMENT FOR REACHING MEN

More than one-half of the college men are professing Christians and members of evangelical churches. The college man furnishes more than fifty per cent. of the makers and leaders of public opinion. As we have already shown, the success of the churches in reaching men of intellect, from the viewpoint of the college student, is far greater than for one hundred and twenty-five years, if not for the entire period of American history back to the earliest colonial times. All things considered, the rising percentage of professing Christians among college students for nearly a century and a half is most remarkable. These facts are certainly most encouraging.

The situation viewed from within the churches is also cheering. The picket-line has been advanced, many strongholds have been taken, giants overcome, new territory added. All this is most stimulating. Nevertheless, the situation, viewed from outside the churches, reveals much land yet to be possessed and is decidedly depressing. The truth is that while

we have made actual progress and are reaching the men of intellect with a success unknown hitherto, there is still a great multitude of men unreached by the churches; there are many of those who are interested in spiritual matters who never become self-sustaining in their religious experience; and there are comparatively few men of commanding spiritual power in the community.

Under these conditions, at once encouraging and depressing, certain questions are bound to arise concerning the religious outlook for the churches respecting men of intellect. What is the attitude of the churches toward this perplexing problem? What practical effort are they putting forth toward its solution? What is the equipment of the churches for this great and glorious work? What are the religious signs of the times? The incoming tide of worldliness, increasing materialism, desecration of the Lord's Day, waning respect for the authority of God's Word, small accessions to church-membership, are not auspicious indications; but there are signs, on the other hand, full of hope and encouragement. Of these favorable signs we would mention three: (1) The churches recognize the need of deeper spiritual life, more definite religious instruction, and better equipment. (2) The churches and religious leaders are determined to know

the exact conditions and to meet them conscientiously and effectually. (3) Certain definite religious movements have recently been inaugurated full of promise for the future.

Hope always rises with the kindling of the fires of interest. It is an omen of good that the churches are awakening to their responsibilities, are beginning to appreciate most keenly their needs, and already are regirding themselves for the new opportunities. The first step towards the eradication of any evil is the recognition of its existence. The logical order in the process and progress of any reform is agitation, education, organization and achievement. A conflict of interests almost invariably attends the stage of agitation, yet not infrequently it indicates intense vitality. The churches are not dead. Sensitiveness is a sign of life. Indifference betokens spiritual degeneration. The spirit of the churches at any time is interpreted and defined by the vital issues which are most earnestly considered. There are four such issues now commanding the attention of religious leaders with absorbing interest, namely: (1) The training of the young people; (2) organized work of men for men in the local churches; (3) catechetical instruction for the children; (4) the application of modern pedagogic principles to the teaching of ethical and religious truth.

Each of these issues deals directly with the relation of the men to the churches.

There has already been an immense amount of agitation with the corresponding education of the people. Organization has quickly followed the awakening in every instance. Consequently the churches were never better equipped than to-day for the work before them. We shall further consider these four issues in their bearing upon the subject under discussion.

The training of the young people in the churches is a very modern enterprise. Possibly it was not so much needed when conditions were more homogeneous and when parental training around the family hearthstone was so different. Sporadic attempts here and there indicated the growing need of a well-equipped young people's organization in every church. And for this, as for every great movement, God prepares his leader. The first permanent organization of the young people, capable of perpetuating and propagating itself, was the Young People's Society of Christian Endeavor. The first society was formed at Portland, Maine, in 1881, by the Rev. Francis E. Clark, pastor of the Williston Congregational Church. As if by divine appointment the essential principles found in that first society characterize the movement which now

numbers tens of thousands of societies and millions of members. Other organizations closely patterned after the Christian Endeavor soon sprang into existence so that to-day few churches can be found without an organization for the young people.

The Christian Endeavor has been a training-school for many of the most efficient of the younger leaders in Christian work. The movement has been of inestimable value to the churches. The plan of the organization, when faithfully followed, produces an intelligent and enthusiastic devotion to "Christ and his Church." No organization is a panacea for all spiritual ills. Incompetent and indifferent leadership in pulpit and pew has made success impossible in some places. But wherever there has been sane and sympathetic guidance there have been spiritual progress and development. This movement is too well known to require any further word of explanation here. There is now a mass of literature accessible to every one interested in special work for and among the young people. The denominational barriers have been effectually lowered by this organization. Indeed, there is hardly an advance movement of the Church which is not ardently supported by the young people. Missions, temperance, good citizenship, Bible study, Sabbath observance and

many kindred religious enterprises have received a mighty impetus from the organized effort of Endeavorers. And the work is but just begun.

The splendid achievements of the Epworth League, Baptist Union and other kindred denominational societies truly deserve an extended consideration, but the working principles of these various societies, the plan of organization, and the results accomplished are so similar to those of the Christian Endeavor and so well known that it seems unnecessary to define them here. The Epworth League alone now numbers only a little short of two millions of children and young people. There are thus in these organizations mighty hosts of young people in training for Christ and his Church who will eventually become the makers and leaders of public opinion.

The special Christian work for men may be best considered under two heads:—the Young Men's Christian Association, and men's fraternal organizations in the local churches. We shall first consider the Association. It seems hardly possible that fifty years ago there was almost no organized Christian effort to reach men. Of course here and there a single organization or a small group of societies may be discovered by a perusal of old church histories. But there was no organized effort

worthy of the name till the formation of the Y. M. C. A. in 1851. Its timely appearance, hearty reception and phenomenal growth indicate the urgency of the need and the splendid adaptability of the association to the highest interests of the community.

The great jubilee meeting in Boston in 1901 gave such publicity to the various departments of Association work that no extended characterization of this mighty Christian enterprise is here needed. The tri-unity of purpose which animates this great organization is well expressed by its seal in triangular form bearing respectively on its three sides the words body, mind and soul. In the gymnasiums physical soundness is preached and produced. In the educational classes mental fiber and force is developed. In the religious work the character is molded and patterned after the divine ideal. Social life is fostered amid a wholesome environment. The virile qualities of high-class manhood, ever in evidence, are the practical exponents of the spiritual life. The Association has been a boon of incalculable worth to the young man away from home. And its open doors are ever the protest against a life of sin and shame, and the cheery invitation to a better life. The Association has performed a work which the churches unaided could not have done. It has provided a com-

mon center for all the denominations and has been a sort of religious clearance-house for many matters which required cooperative effort. It has become a great organized brotherhood with an esprit de corps so sympathetic, profitable and powerful, that many a man has been won by it to real life from a downward course through sin to death. It has served to arouse young men to "stir up the gift" within them, and has set the feet of a multitude in the path of honor and success. The Association has been remarkably efficient and successful among the soldiers and the sailors. It is now found in connection with about all the great commercial enterprises.

One phase of the Association work demands special attention from us. It is the College Branch. There was of course a great deal of Christian work done before the advent of the Association, but with its appearance there came a new impulse. In all probability the Association in a university like Yale is about the best example of religious adaptation to a need anywhere to be found. The broad Christian basis, the undenominational character, the unique flexibility of the organization most admirably fits it for the peculiar work of reaching the college man. The Association providentially appeared just at the time when the college most needed it. As we

have shown, there has been an increasing chasm separating the college and the community, till to-day the university life is quite unlike that found elsewhere. The Association renders excellent service as an intermediary between Church and college. It anticipates the coming of the student to his college, extends a warm Christian welcome to him, affords him opportunity of religious impression through reading-rooms, personal visitation, various services specially adapted for his need, and creates for him a spiritual atmosphere. It does more; it provides opportunity for the expression of religious consecration in definite service. For the Association not only conserves and concentrates the spiritual forces of the college, but under skilled leadership directs these forces into those channels where the greatest good may be accomplished. College religion has no place for shams and hypocrisies. They are despised. Frank, virile, strenuous spirituality is always at a premium. Association leaders in college act on the principle, which obtains in the gymnasium and classroom, that strength and culture come only through the proper exercise of one's powers. Hence the Christian student is set to work. And so varied are the opportunities that there is always plenty of work, and so diversified that each has something to do. The college

thus through its students makes a direct and valuable contribution to the volume of Christian service in the community. But, better yet, these young men thus trained graduate from college with a preparation for Christian service of greatest worth to the churches. Through the Association the religious enthusiasm of the student finds full scope for expression. All those various sporadic attempts at organization, for Bible study, mission work, conference meetings, etc., referred to in the course of our study, without loss of interest have become integral parts of the Association work. Then, too, there is now the prepared medium for intercollegiate conference, literature and acquaintance. The meetings on Old Round Top, Northfield, and the annual student conferences have proven a Pentecostal blessing to the colleges. That a single university like Harvard sends a delegation of nearly one hundred and fifty men to the Northfield conference indicates not only the matured fruits of the Association work but is also proof of the new spiritual life of the college.

The object and spirit of this marvelously interesting modern enterprise to reach with Christian influences the students of the land is well defined in the declaration of its leading promoters: "The immediate object of the movement is to organize and to develop strong

Young Men's Christian Associations in all North American institutions of higher learning in which there are young men. This purpose, however, is regarded as but a means to the following ends: to lead students to become intelligent and loyal disciples of Jesus Christ as their Saviour and Lord; to help them in the battle with the many and subtle temptations of student life; to build up strong Christian faith and symmetrical Christian character; to train students in individual and associated Christian work in order that they may be most useful in the church; to place upon them a burden of responsibility for the extension and upbuilding of the kingdom of Christ throughout the world, and to influence them to place their lives where they can best serve their generation.

The Northfield conferences suggest another phenomenal movement among the students. The natural ingathering from the seed-sowing by men like Brainerd and Mills in the Student Volunteer Movement, called into being in 1886 for the primary purpose of providing a sufficient number of capable missionary candidates to meet the requirements of the various boards, has grown to such proportions that it now promises the men, and then challenges the churches to furnish the means to send them into the most needy fields. But another

object, hardly secondary to that just stated, is the development among students who are to spend their lives in Christian lands, either as pastors or as laymen, of a sense of responsibility to sustain and enforce the foreign missionary enterprise by intelligent sympathy, by gifts of money, by prayer, and by aggressive effort on behalf of the world's evangelization. The work of the movement through visitation, summer conferences and correspondence has touched, nearly, if not quite, eight hundred institutions. Traveling secretaries, a choice literature, a well-defined educational work has brought the missionary object before the students of all the large institutions of the country. The result is that hardly a student leaves college to-day ignorant of the spiritual needs of the world. Already about two thousand of these volunteers are at work in mission fields. The students in educational institutions in 1902 raised more than $40,000 for mission purposes, increasing the contribution to $61,000 in 1903. Thousands of students, filled with the missionary spirit as laymen and ministers, are working in sympathetic accord with this great movement. It certainly would appear that, for some reason, the spiritual life of the college is more intense than that of the churches. It is a reversal of the natural order when the young disciple

challenges the Church to match with money his devotion of life. The Student Volunteer Movement is a fact which ought to make pessimism impossible among religious leaders.

The Young Men's Christian Association in the past decade has made an inestimable contribution to the cause of Christian education, furnishing in many a community a practical university for the common people. Unable to bestow degrees, it has provided the opportunity and means by which a vast number of young men are intelligently qualified themselves to win the choice prizes in the competitions of life. Indissolubly associated with the mental and the manual training is the character preparation which is admirably fitting these young men for Christian leadership. Thousands of young men, availing themselves of the opportunities afforded by the Association, have gained the right to the name and must be included in the ranks of educated men. The success in life and the practical spirituality of the majority of these Association men add no little weight to the conclusions already reached concerning the hold of the church on educated men. There were 30,600 men thus enrolled in 1903 in the educational classes of the Associations.

From the work of the Young Men's Christian Association, so imperfectly treated for

lack of space, we turn to the second form of special work for men. It would be exceedingly unfortunate in an age when the fraternal spirit is so much in evidence, if the churches failed to make use of it in the propagation of the mission of Christ in the world. It is beyond understanding why the churches so slowly recognized the clannish or fraternal spirit of men. With society overcrowded with secret orders, it was singular that the churches, while almost overorganized with societies for the women, did almost nothing for the men. The wonder is that the churches have as many loyal supporters among the men now as they do. This clannish spirit is constitutional or instinctive with men and peculiar to them. The fraternal bond may be utilized within as well as outside the churches. Here is a natural force of great potency which the churches have almost disregarded till within a score of years. Recently the discovery has been made that the men of the local church may be affiliated greatly to the advantage of all interested in religious matters.

In the progress of the kingdom, no one thing in recent years is more conspicuous than the aroused conscience, the increased interest, and the splendid activity of the young men in Christian service. The tide has surely turned, and the future is bright with hope. There

have been a few exceedingly interesting attempts at organization of the men in the churches, recorded here and there in the old church manuals and histories. But they were nearly all of brief existence and of local importance. In 1851 the Y. M. C. A. took root in American soil and gradually extended its influence to all the large cities of the land. And yet it was nearly twenty-five years after the establishment of the Association before any one began seriously to consider special work for men within the local church. The pioneer in this kind of work was James L. Houghteling, who organized in St. James Church, Chicago, on St. Andrew's Day, 1883, the charter chapter of the Brotherhood of St. Andrew. Inasmuch as the organization was strictly denominational and largely restricted to personal work at first, we shall include its description with that of the larger and somewhat similar organization of the Brotherhood of Andrew and Philip. To the ordinary reader it will hardly seem possible that a score of years ago there was almost nothing being done in special work for men. Of course we do not overlook the regular work of the churches, the oversight of the pastors and the influence of other organizations. We simply refer to the fact that, while there were numerous special organizations for the women,

there were none for the men in the ordinary church.

The next great leader in special work for young men was Rev. Rufus W. Miller, D. D., who in 1888 organized the first chapter of the Brotherhood of Andrew and Philip, in Reading, Pennsylvania. Similar in some respects to the Brotherhood of St. Andrew, it incorporated many new and original methods pertaining to Christian work among men. This order is now found in nearly all the large denominations, has a strong interdenominational organization, issues the *Brotherhood Star*, a monthly magazine devoted entirely to Christian work among men in the local church, and has been of inestimable value to the churches. Through this organization and the writings of its strong supporters, probably more influence has been exerted to arouse the churches to their opportunities and responsibilities respecting young men than by any other one source. More interested in advancing the cause of Christ among men than in the success of any movement, these two Brotherhoods have succeeded in agitating the matter, in educating the churches, till today there are but few without some special organization of the men. The Brotherhood stands for personal work characterized by the two disciples whose names it bears. Yet it is

so flexible that it may be easily adapted to any and every need of the local church. The order points with great satisfaction to certain fruits of its endeavor. It has invariably, under favorable circumstances, been remarkably successful in developing efficient Christian workers, proving itself a training-school in Christian service. It has generally furnished the pastor a most loyal body-guard of the choicest young men of the church, ready and willing to render first-class service on short notice. It has also been unusually serviceable in increasing the church-membership. Dr. Wilbur Chapman gave this testimony of his chapter of the Brotherhood in Bethany Church, Philadelphia, Pennsylvania: "In a pastorate of two years nearly one thousand have been added to the church. Of this number one-half are men, and of these men fully nine-tenths are to be attributed to the work of the Brotherhood." Inasmuch as these are the results which earnest pastors and churches most desire, we commend the Brotherhood to those who are looking especially for spiritual returns.

The Methodists, like the Episcopalians, have organized the work among men in their churches along denominational lines. Beginning about a decade ago, the increase of men's organizations in the Methodist com-

munion has been most rapid. The Brotherhood type of organization was from the start the most popular and most in keeping with the evangelistic spirit of the church. The Brotherhood of Andrew and Philip, the Brotherhood of St. Paul, and the Wesley and Mizpah Brotherhoods each sought the right of way. Representatives of these and other men's organizations met in convention at Philadelphia in 1898 and agreed to combine in a common brotherhood for the whole denomination under the title, The Brotherhood of the Methodist Episcopal Church. The convention of 1903 renamed the organization so that the title now stands: The Wesley Brotherhood—The Brotherhood of the Methodist Episcopal Church. Dr. Thomas B. Neely of New York City is the originator of The Wesley Brotherhood and the efficient leader of this denominational work.

The Westley Brotherhood of the Methodist Episcopal Church, of more recent organization, has the heartiest endorsement of the Church leaders and is making a rapid and permanent growth.

These various brotherhoods are all alike in the splendid emphasis which they place upon the distinctly spiritual purpose, the definite personal work, and the apostolic training for Christian service. In the very nature of the

case these orders require for the most satisfactory results a full-hearted consecration and a high degree of service. There are not less than fifty thousand men thus banded together in these various brotherhoods in this country.

In describing one type of organization reference is indirectly made to much which is common to all the best attempts to solve the problem of the Church and the men. The difference between these organizations is largely one of emphasis upon the differing phases of the work. Centering about the Bible Class and Bible study is another large group of associated organizations of Christian men. Of these the most successful is the Baraca Bible Class. Founded by Mr. M. A. Hudson, in Syracuse, in 1890, it has enjoyed a phenomenal growth and now numbers more than 60,000 men. It is found in nearly every denomination and has rendered a most notable service to the Church. Through its ministry thousands of young men have been won to Christ and to successful service in his name. This society possesses great possibilities and is a blessing and a power in any church. Under various names a similar work is conducted in a large number of churches. Reference should be made to the Alling Classes of Rochester, and to Chicago's Presbyterian Young Men's Classes, both of which have won notable successes. Any or-

ganization placing so much emphasis upon Bible study, the church service, and definite religious effort is perfectly safe, presents obvious advantages and at the same time certain limitations when the men of all ages and conditions in the Church are considered. The Baptist churches have been conspicuously successful in this form of Christian activity among their men.

This Bible Class movement, like the Brotherhood idea, fails to meet the need in every church, sometimes because of the paucity of earnest Christians interested in Bible study and personal work, and also from the failure to enlist all the men identified with the Church. There has consequently arisen another large and important group of organizations.

The work of the Church for men may be likeened to an ellipse with two foci. The elliptical foci are high-class religious service for the few in a small fraternity or the lower religious standards in an organization which shall include the many. While it would seem an easy matter to wed quality and quantity and to make the ellipse a circle with a single focus or center, this ideal has seldom been reached, but is sure to come. Those organizations designed to include all the men of the Church, place greater emphasis upon the fraternal and social features. Some take charge of the Sunday

evening service, and provide music and speakers. Nearly all the men's organizations have at least monthly meetings, occasional banquets, and special religious services. In many churches there has been steady increase in the number of males attending divine worship, in the financial support, and in church-membership. There are plenty of organizations and therefore no excuse for the church or pastor disregarding this important phase of Christian service. One of the most successful and vigorous organizations of the more liberal form is the Pilgrim Fraternity, of the Pilgrim Congregational Church, Dorchester, Massachusetts. Dr. W. H. Allbright, founder of the society, introduced the insurance benefit idea. This feature has proven particularly attractive, and after a ten years' trial has more than met the expectations of its promoters.

In 1903 was formed The Interdenominational Federation of Men's Organizations of New England. There are probably not less than fifty thousand men identified with the various men's organizations connected with the evangelical churches of New England alone—a mighty force for the advancement of the kingdom of God if rightly and wisely directed.

Within a decade and a half there has been a most phenomenal development of catechetical instruction. Before the writer are a score of

manuals for such instruction which have appeared from one denomination in the last few years. This subject is receiving the most serious attention of the religious leaders. "In regard to anything that grows," said Horace Mann, with the instinct of the great educator that he was, "one right *former* will accomplish more than a thousand *re*formers." The leaders of religious thought and the makers of public opinion are beginning to realize the deep and fundamental significance of the correct formatories of character. Spasms of reformatory agitation are proving increasingly inefficacious and unsatisfactory. The slower but surer program which relies upon foundations and formatories of spiritual manhood now claim the chief attention of the ablest and truest reformers. The Church is determined to train a new generation of staunch and stalwart Christians. It is not our purpose to treat at length this renaissance of catechetical instruction but we wish to register our conviction that it is one of the most auspicious signs of the better day that is coming.

Just as soon as the Church begins the training of her children in the masterly way in which many are doing it to-day, the character of the Church for to-morrow will be assured. Painstaking instruction with the boys and the girls will greatly advance the work of Christ

in the world, for by this effort the Church touches the human life at the period of greatest religious susceptibility. This catechetical instruction now begun in a few churches will soon be an integral part of the work of every well-regulated church.

In this connection reference should be made to a remarkable literature on the religious experiences of childhood and youth. From a long list we name but four:—"The Point of Contact in Teaching," Patterson DuBois; "The Spiritual Life," Prof. George A. Coe, Ph. D.; "The Psychology of Religion," Prof. E. D. Starbuck; "The Boy Problem," Dr. William B. Forbush. These books throw a mass of light on the religious training of children and youth. These and similar works indicate the earnest and scholarly character of the treatment these vital issues of the Church are receiving. Dr. Forbush, agitator, educator and organizer, all in one, has successfully focused the attention of the churches upon the perils and possibilities of boyhood. Dr. Luther Gulick, of Brooklyn, has also made valuable contribution to the same study. The last named writer in a series of articles on "Sex and Religion," now unfortunately out of print, and Professor Coe on the "Eternally Feminine" have opened in the Church the discussion on a most important subject. No one

doubts that the gospel is sufficiently broad to meet the needs of every human being, but it is unquestionably true that those phases which would make the most persuasive appeal to man have been under-emphasized. Great results may be expected from the further study of this interesting subject. It is another auspicious sign of the Church's intelligent grasp of the great problems before it.

For a long time it has been growing evident that the child of to-day was not receiving the proper ethical and religious instruction. There are three great institutions which have to do with the child—the home, the public school and the Church. Through the lack of coordination there has been an appreciable loss in ethical force and spiritual stamina. The need has not been fully recognized, but a unique organization has been recently formed to consider this problem in all its bearings. The character of the distinguished men at the head of the organization and the enrolment of many hundreds of the most prominent religious leaders in the land as members gives warrant for great expectations for the future welfare of the Church from the Religious Education Association.

That many other signs equally hopeful might be mentioned is most obvious. The older organizations of the churches have not

lost their power but are rather increasing it. We have only selected those which especially affect the relation of the churches to men, and are of recent origin. The churches are becoming well equipped for their work, never more so, and they are perfecting their equipment with unusual intelligence. The churches have awakened to the painful recognition of the fact that they were getting out of touch with those whom they most wished to reach. With a surprising adaptability they are just now directing the power of Christianity definitely to the human need. In the diagnosis of the conditions of the churches, we find much of disease but more of strong vitality which has only to be quickened and revivified to bring about restoration of health. All things being taken into consideration, Christianity was never so vigorous and full of power as today. The churches have made a steady advance for more than a century in reaching educated men, and we believe that the indications surely point not only to a continuation of this wholesome progress, but to a sure increase in the quality and quantity of the Church's efficiency in winning and holding the most intellectual men.

THE SUMMARY

"Whatever view we may take of the influence of Christianity in other spheres of life, it is undeniable that among students its power is immensely increasing; and there it is laying hold of society and of human influence at its springs. We may view the future with equanimity as we watch this clean, straight-seeing, fearless host coming up, wave upon wave, unceasingly and with gathering momentum, from our schools and colleges and universities, and spreading out over the world."—*Robert E. Speer, in The Outlook, June* 28, 1902.

"The colleges and universities constitute, without doubt, the most religious communities in our country. Taking the young men of America as a whole, not more than one in twelve are members of evangelical churches. Some have placed the proportion as low as one in twenty. Among the students, however, nearly one-half of the young men are members of evangelical churches."—*John R. Mott, The Sunaay School Times, July* 19, 1901.

"The observing world catches sight of the scum which floats on the surface of college life, and calls it unclean: but the nearer one gets to the mass of student life to-day, the surer he grows that the heart of it is sound. He does not pine for the good old times, for he sees the assurance of a much manlier morality in the tendencies and standards which prevail among us now."—*Sermon preached by Francis G. Peabody at the two hundred and fiftieth anniversary of the founding of Harvard College.*

CHAPTER XIII

THE SUMMARY

In summarizing the results of this study it may be wise to restate the problem considered and the means and methods employed in its solution. The charge is frequently made that the churches are losing their hold on educated men. It is said that the drift of the more intellectual is away from the churches; that the makers and leaders of public opinion are not identified with them as formerly, and are growing more and more indifferent to religious matters. The charge is variously stated, but essentially includes three implications or indictments: first, that the churches to-day are making a conspicuous failure in reaching men of commanding influence; second, that there has been a notable declension in religion among intellectual leaders from the "good old times" of the past; and third, that these conditions are becoming increasingly unfavorable, and that the outlook for the future is most discouraging.

These charges, so persistently and emphatically reiterated by voice and pen, and causing so much alarm and anxiety, remind one of the

prayer of a certain devout Virginian. The old colored man, riding his mule, was caught in a violent thunder-storm while passing through a dense forest. Being unable to make any headway except through the aid of the fitful flashes of lightning which occasionally revealed his surroundings, and greatly alarmed at the loud and terrible peals of thunder which shook the earth and reverberated over his head, he at last appealed to the throne of grace in this wise: "O Lawd, if it's just the same to you, I'd rather hev a little less noise an' a little more light." There has been vastly more noise than light respecting the subject under consideration. Singularly enough, many who ought to be torch-bearing guides in the darkness, have darkened counsel with surprising inaccuracies, false statements, unwarrantable inferences and a pessimism most detrimental to the highest interests of the churches. There is cause enough for deep solicitude when the truth of the matter is known, even though it is in nowise so bad as many would represent it. Well might we reverently pray for light—for divine illumination and the light of truth and fact which shall reveal the conditions as they actually are.

An unsuccessful search in the best libraries for the scholarly treatment of this problem led to the present investigation. Franklin-like

we determined to discover, classify and then to weigh the facts. This study was thus begun and has been continued, not to sustain a theory, but as the honest quest for the truth. At the outset apparently unsurmountable difficulties obstructed the investigation. It is no easy matter to determine "who's who" in the intellectual world. Though it is a comparatively simple task to select a few thousand recognized leaders of affairs, our problem includes a vastly larger number. And even if the boundaries were well defined, it would be an endless task to tabulate satisfactorily the religious sentiments of those included. Early in the investigation it was discovered, however, that more than half of those who have won conspicuous success and are recognized as intellectual leaders of the first order, are college graduates.

It was further found that in the various periods of American history the college man not only represented the dominant type of religious thought and life, but was also their most satisfactory exponent and expression. Here, then, was a group of men actually furnishing a large proportion of the intellectual leaders, and recognized by all as the best all-round representative of the whole class, whose religious views are a matter of historic study and observation.

The data from the investigation of the college man's religion in different periods of American history show the trend of religious thought and life, and furnish the basis for a satisfactory conclusion respecting the hold of the churches on the men of brains. The college man's influence has been carefully considered in Chapter XI, and if its appraisal therein made be reasonably accurate, then surely he exerts a most potent influence and a power all out of proportion to his numerical strength. In the historical study it has been noted that in every single instance the characteristic fluctuations of religious life in the college correspond with similar fluctuations among men outside, with this distinction, however, that the religious tone of the college is invariably a little higher. When infidelity held sway among the students, one hundred years ago, it was also evident everywhere among thinking men, but in the colleges it became less gross and licentious. In the era of revivals the colleges were blessed more abundantly than the churches. And in the modern period missionary enthusiasm reaches its highest expression in the Student Volunteer Movement. In a graphic representation of the religious life among men both in college and outside we are convinced that the two lines in their undulatory fluctuations, indicating the

rise and fall of religious interest, would very closely correspond. These lines would rarely cross one another or merge in each other for two reasons: first, because the college line would be invariably a little higher, and second, because the changes small as well as great would be noted first, or anticipated in the college line. While it is not claimed that every fluctuation of religious sentiment in college is duplicated in the world outside, or vice versa, the similarity between the two is very remarkable and adds much force to the proposition that the college man is the fair representative of the men of intellect.

We have pointed out the great changes wrought in religious thought by momentous political issues culminating in warfare and national development, by the enormous immigration of those largely ignorant of or antagonistic to the faith of the fathers, and by an industrial revolution which has transformed the commercial life of the nation. Then, too, the present heterogeneous character of the population, the massing of multitudes in the great cities, and the climatic, territorial, racial, denominational diversities of a nation of such growing magnitude and increasing power have all most seriously complicated this difficult problem. The college, which was once almost inseparably connected with the community

life, has, in later years, by the marvelous accumulation of funds, increase of students and new demands, become a community of itself. The differentiation in educational work, with the separation of the theological, scientific and æsthetic departments, has produced most decided changes in the curricula of instruction. Form counts for less and reality for far more in the religious thought of the most intellectual. Notwithstanding these radical changes which affect life so powerfully there has been a most surprising and encouraging uniformity and progress in the religious concerns of the colleges of the land.

There has been a most decided advance in physical culture within the past fifty years—a change so radical that it is not easily understood. Dyspeptic and anemic conditions no longer characteristically mark the educated man. The athletic qualities have taken their place to the great advantage of all. Granted that too much emphasis is placed upon college athletics, that professionalism imperils college sports, that studies are interrupted, gambling increased and pugnacity developed, nevertheless physical culture, the medical director and the gymnasium are accomplishing a world of good for the student of to-day and the intellectual leader of to-morrow. It is no longer questioned that a strong physique is well-nigh

essential to success in this strenuous, exacting age. The physical and ethical principles overlap. Sound health is an immunity against many temptations. Team-work in college develops courage, endurance, perseverance, patience and fraternity. Athletic training enforces the ethical principles of temperance and self-mastery. The English collegian thus sums up the matter in respect to drink. Grace says, "I abstain from alcoholic drinks because I would excel as a cricketer;" as a walker, Weston says, "Abstain;" as an oarsman, Hanlon says, "Abstain;" as a swimmer, Webb says, "Abstain;" as a missionary, Livingstone says, "Abstain;" as a doctor, Clark says, "Abstain;" as a preacher, Farrar says, "Abstain." Asylums, prisons and workhouses repeat the cry of "Abstain." This physical training has wrought immeasurable benefit to students addicted to secret and sexual vices while it has given a healthier tone to mental, ethical and religious life.

That mental culture has made surprising progress is apparent to every one who takes the trouble to consider the matter. The graduate of the college of the eighteenth century would find some difficulty in passing the entrance examinations to the Harvard of to-day. It is said that the professor of botany who first introduced the study of plants and flowers

in the classroom, received a sharp reprimand from the college authorities because he diverted the minds of the students from the serious work of the classroom to the unimportant consideration of flowers. The methods of study have been revolutionized in many respects, particularly so concerning the sciences, history, literature and the arts. The student is early taught to be an investigator, an independent thinker and a keen-eyed observer. He becomes thus an animated interrogation, less given to submissive acquiescence, to ready-made creeds and theories, more inclined to unhesitating championship of the real and the true. His questioning attitude tends to skepticism and religious indifference, while his passion for reality prepares him for unsurpassed leadership in religious affairs when convinced of the essential truths of Christianity. In all probability there has been no time in many years when the presentation of the fundamental truths of the Christian faith met with quicker response from the students than to-day. This is the personal testimony of men who have been most actively engaged in Christian work in the colleges in recent years. This changed mental attitude may explain the occasion of religious indifference of some graduates in some churches where sentiment takes the place of sense in Christian work. Remember-

ing the words of the Master, "And I, if I be lifted up from the earth, will draw all men unto myself," we hail with joy this change of mind respecting truth and reality, well assured that the truths of Christianity are ample and convincing when rightly presented. This, too, is a favorable omen for the future.

It is said that the era of revivals in the colleges is past, and forthwith some infer that there are few or no conversions among students now. This is very far from the truth, for there were between three and four thousand genuine conversions reported in the colleges in 1903 alone. It is therefore an open question whether the colleges are not winning a larger percentage of their students to Christ by these slower and surer modern methods than was won by the old time periodic revival with its attendant, intervening periods of marked religious indifference. May it not be that the best results of the revival movement are secured now through the saner and more permanent appeal of to-day?

John R. Mott declares: "Taking the young men of North America as a whole, not more than one in twelve are Christians, whereas in the institutions of higher learning about one in two of the young men are Christians. Still more striking is the fact that the proportion of students who are Christians is now

larger than ever before. Two or three generations ago even in colleges with Christian foundations there were but small groups of disciples of Jesus Christ. . . . Not only is it true that there are now more Christians in the colleges than in the preceding generations, but the number of students who are being led into the Christian life continues to increase. Some of the most fruitful spiritual awakenings in the history of educational institutions have occurred within the past ten years under the influence of the Spirit of God working through the Associations. These have not been confined to the Christian or denominational colleges. . . . When all the difficulties are considered the revivals which have taken place in Western and Southern states and other great undenominational universities seemed even more noteworthy than those in Christian institutions. There are few state universities in which each year men are not led out of unbelief into an intelligent and vital faith in Christ. The assumption of some that colleges cannot be as deeply moved now by the Holy Spirit as in times past is not supported by the history of the Association movement. Evangelistic meetings are regarded with more favor in the colleges than in the past."[1]

[1] Students of North America, p. 19.

From an ethical viewpoint there has been a decided improvement in the quality of the college man. Prevalent as intemperance and licentiousness are to-day, the conditions are vastly better than one hundred years ago. Then every one drank. In the winter they drank to keep warm. In the summer they drank to keep cool. They drank on all occasions, at weddings and funerals, at barn-raisings and church dedications. No social function was complete without liquid entertainment. The Church and the ministry were not silent on the subject: they vigorously endorsed the use of ardent spirits. If any one doubts this, it may be easily verified by even the slight perusal of old church and ministerial records. The drunkenness in college halls in those early days was something appalling. The grosser forms of licentiousness were certainly more in evidence, as would naturally be expected in consequence of unrestrained intemperance. Gambling and profanity were painfully apparent in the "good old times." Sunday study and Sabbath desecration have certainly materially changed in aspect, with probably more of the former and less of the latter than in most of the periods of history considered.

One internal change is, however, so revolutionary in character that it deserves special

attention. For the first one hundred years there was practically no student initiative in religious matters. The college acted *In Loco Parentis* most faithfully and persistently. The spirit which led to the Revolution in national affairs produced extreme restlessness among the students and paved the way for a most interesting and far-reaching student revolution. The earliest indication of the rise of the student movement showed itself in insubordination to the authorities and a conflict of interests between students and faculties. In religious matters, after the expulsion of David Brainerd, the student initiative wrought largely in secret as we have already indicated. Gradually during the nineteenth century it asserted itself, exerting more and more influence till now, crystalized and organized under the various departments of the College Young Men's Christian Association and the Student Volunteer Movement, it has become one of the most potent religious forces of the modern college.

Concerning the college man's religion there is a great deal of exceedingly valuable data. Preserved in histories, biographies and tabulated statistics, in a form inaccessible to the ordinary student, is the most trustworthy evidence of the religious conditions of the past. After making due allowance for biased opinion, and

selecting so far as possible those witnesses only whose word is unquestioned respecting other matters, we have presented their testimony, convinced that such evidence would more definitely help the searcher after truth than any recasting of the thought or simple statement of the fact. It should also be said that every reputable witness found has been invited to the witness-stand unless another as trustworthy had already testified to the same fact. Had it been necessary, in many instances a dozen witnesses might have been summoned where but one has given testimony. To hear from all would have made this study inexcusably long. It is not claimed that all the material has been investigated, but this may be said, that the further the study has been pursued the more evident it became that the conclusions herein presented are conservative.

For the past eighty years careful statistics have been periodically taken of the number and proportion of evangelical church-members among the students of American colleges. Recognizing the fact that many church-members are Christian in name only, we are confident that the number is more than offset by those who are truly Christian, though not identified with the churches. The standards for church-membership have changed, but on the whole are as strict, if not more so, for the

whole country and for all the denominations, as formerly. Now it so happens that the statistics, while of themselves of great comparative value, are substantiated by collateral evidence. It is a matter of some interest that the results which were obtained from the study of the collateral sources in this investigation, were made first and before the statistics were considered, and that the two almost exactly tallied. Hence there are two independent sources for the information and facts herein presented. It is hardly believed that many will care to question both.

The summary in the statistical form is more convenient and easily remembered and hence we use it. In these estimates only members of evangelical churches have been considered. Most of the available statistics have been compiled on this basis, hence we have thus used them. Such a restricted compilation debars many who otherwise should be included and were they numbered would considerably raise the percentages. This is another evidence of the conservative character of these estimates and conclusions.

Summing up the results of our investigation we find these conditions :—In the first period undoubtedly there was a larger proportion of professing Christians than to-day, for reasons already explained; from 1775 to 1795, about

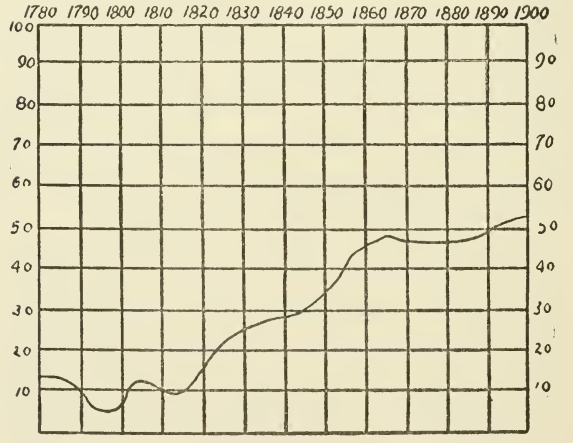
twelve per cent; from 1795 to 1800 the ratio sinks to one in twenty or five per cent. of Christians in the total enrolment of the undergraduates. At the opening of the century the percentage suddenly rises to fifteen or more in 1808, sinking again to ten at the end of the decade. From 1810 to 1825 the ratio sinks still lower to rise steadily to twenty-five at the end of the first quarter of a century. From this time on to 1850 there is a gradual and permanent gain till the percentage registers thirty-three. Eight years later, more than forty per cent. of the students are Christians. Just before the war the percentage reaches forty-five and then remains largely unchanged for a score of years. From 1885 to 1900 there has been a slow but sure gain till more than one-half of the American students are professing Christians. The indications for the first years of the new century are most encouraging.

The statement should be reiterated that these are but estimates made from the facts which are at hand. For them we claim nothing more than such a statement implies. We have included all the facts which have come under our observation, but further information may change some of these estimates and for them we claim no authority beyond that which we have given, though we incline to the opinion that further investigation will tend rather to

lower than to lift the percentages herein given for the earlier periods.

The conclusions of this study are graphically represented in the diagram. The figures at the top indicate the years by decades, the figures at the sides the percentages. The heavy line roughly indicates the ratio or percentage of professing Christians in the total enrolment of college students for the different decades.

Percentage of Male College Student Church-Members by Decades for 125 years.



A glance at the diagram will show that for the first four decades, from 1780 to 1820, the percentage is exceedingly low, with an average of

hardly more than ten per cent. Just immediately preceding the beginning of the eighteenth century the percentage must have dropped down to nearly five. For the forty years from 1820 to 1860, the percentage steadily increased till forty-five per cent. of the total enrolment of students were members of evangelical churches. During the period of the civil war when immigration was enormous and industrial changes were producing a revolution in business, the percentage scarcely holds its own, and even that itself is simply remarkable, all things considered. In the last score of years, in spite of radical changes, both within and outside of the colleges, the percentage has been not only well sustained but materially increased. The most recent data from the senior classes of the colleges indicate a steady rise in the number of professing Christians, while the Student Volunteer Movement and other indications show that the quality of the religious life has been fully maintained. It would then seem, if these figures count for anything, that the number of professing Christians in colleges is about five times as large as it was one hundred years ago.

AN ESTIMATE OF THE CHRISTIANS IN THE COLLEGES

Year	*Percentage of Christians*
1785	15 Per cent.
1795	10 " "
1799	5 " "
1800	8 " "
1810	10 " "
1820	20 " "
1825	25 " "
1850	33 " "
1875	45 " "
1900	50 " "
1904	53 " "

The estimate is made on the findings of this study which includes a careful consideration of estimates given by many others. The basis of calculation is membership in an evangelical church. Those who would broaden the basis to include members in the more liberal churches have only to raise the percentage throughout, which would of course make the showing for the present all the more conspicuously large. And that in turn would just that much strengthen the force of our argument that the Christian college man is decidedly in evidence in the world of intellectual affairs.

Dr. Daniel Dorchester, the distinguished scholar and statistician, reaches much the same conclusion in his tabulation :

PERCENTAGE OF PIOUS COLLEGE STUDENTS[1]

Date of Statistics	*Number of Colleges reporting*	*Total number of Students in Colleges reporting*	*Number Pious*	*Percentage of Students Pious*
1830	28	2,633	693	26 per cent.
1855	30	4,533	1,727	38 " "
1865	38	7,351	3,380	46 " "
1870	32	7,818	2,162	40 " "
1872	12	1,891	941	50 " "
1880	65	12,063	6,051	50 " "
1885	110	15,344	7,361	48 " "

These statistics, covering a smaller list of the colleges and different dates, vary slightly from those obtained from the present investigation, though the two are in substantial agreement. Had the number of colleges in the years 1870 and 1872 been larger the percentage would have been reduced. For the year 1885 the number of colleges is much larger, including nine state institutions, four normal schools, two agricultural colleges, and polytechnic, medical and military institutes, and its percentage almost exactly agrees with the results of the present study.

Trustworthy statisticians estimate that there are now five times as many college graduates in the same population as one hundred years ago. The ratio is moreover steadily increas-

[1] Daniel Dorchester, Problem of Religious Progress, p. 475.

ing. We have already indicated that for some reason the college man exerts a unique influence. This influence is not deteriorating but constantly waxing stronger, since the collegian not only holds his prestige in all the literary and scholastic professions, but has also entered many other pursuits, there likewise to win conspicuous success. The differentiation of educational work furnishes training for a score of different occupations. Graduates from these institutions take a correspondingly high rank in their avocations, thus swelling the list of makers and leaders of public opinion for college men.

It has been frequently affirmed that the religious status of the college man is fixed for life at graduation. This assumption was once used as one of the stock arguments against procrastination in spiritual matters. Though always far from the truth, it is more untrue now than formerly. President Dwight and many others have testified that many become interested in religion after leaving college. The unique character of the university life makes its own peculiar appeal to the Christian manhood of the student. The sobering effects of domestic and commercial life amid circumstances so unlike those of college days, makes persuasive and powerful the new appeal to the spiritual life after graduation. Evidence of

this is easily produced. Many religiously indifferent in college become loyal and efficient workers outside. No inconsiderable portion of those entering the ministry make the choice of life-work after graduation. Allusion is made to these facts to meet the objection which may be raised that many of the college men are indifferent to the Church when student days are passed. It is true some are, but the number is more than offset by those who enter the Christian service later in life.

As already shown, the churches are better equipped for their work than ever before. Work among the young people, and catechetical instruction will provide better religious preparation for aspiring students. The various men's organizations will enlist their sympathies and furnish opportunity for the exercise of their powers. The churches, with stronger emphasis upon practical interests of every-day living, good citizenship, and the great issues of the day, challenge their support, while providing ample field for manly experimentation and service in religious matters. The college life places decided emphasis upon social service, and the churches are rapidly undertaking similar work, and consequently are preparing the organized medium through which social service can best be rendered. Much of the machinery of the church is in prime condition

for high service—and were it not for a lack of the Spirit within the wheels the future would be bright indeed. But the volume of earnest prayer ascending to the throne of grace for a new vision of God, a new sense of duty, keener appreciation of religious privileges and perils, and a saner and more loyal devotion to the highest interests of mankind, is the promise of the coming blessing.

If, as we have assumed, the college man is in any way a fair representative of the men of intellect, then the charges preferred against the churches are manifestly untrue. Certainly the "good old times" fail to furnish any data to substantiate the charges made, but instead present the evidence of steady and vigorous growth in religious thought and life. The fact is the churches are reaching and holding the men of intellect better to-day than for the past one hundred and fifty years; they are not losing their grip but are strengthening their hold. The future is not disheartening; it presents big problems, unsurpassed opportunity and exacting demands. For such exigencies the churches are preparing, and if the tasks be Herculean we are training the giants to meet them. The Christian is not on the field to fail but to win, and the record of what has been done under more trying circumstances will fire the enthusiasm, arouse the energy, and

deepen the devotion of the Christian patriot for the conquests and the victories to come.

A great Eastern city was besieged by fierce enemies, and about to send forth its warriors to sweep away, as with a whirlwind rush, the hosts of the invader. But a magician, waving his wand, stalked forth from the enemy's camp, and by the occult power of the sorcerer's art transformed citizen and knight alike, with all the people, into stone. Everything with life seemed stricken with death. Mailed knights, about to mount their steeds, full clad for battle, stood motionless, with hands upon the pommel of the saddle. The men in the ranks, and the women and the children, stood as if they were groups carved in stone—all motionless, powerless, the prey of the enemy. The invaders seemed to have everything their own way. Suddenly there appeared on the street and in the midst of the listless people a knight clad in white and of radiant countenance. In his hand he carried a golden trumpet. In the midst of the powerless people he lifted his trumpet to his lips and one long ringing blast sounded out upon the air. Mightier than the arts of the sorcerer was the effect of the peal from the trumpet of gold. The knight sprang to his saddle, and gave the order, "Forward, march." In response life leaped once more in the cold veins of death.

The knights on prancing steeds and the long lines of infantry advanced, drove the invader from the city and caused his utter overthrow.

The legend, though very imperfectly, yet forcefully, illustrates prevalent conditions in the churches of to-day. Materialism and worldliness have cast a spell over the work of Christ and have caused a partial paralysis among the workers. But we have much reason to believe it only temporary. The knights are well equipped, the forces well trained, there is something more potent than the sorcerer's art. Indeed the call to service from the golden trumpet of the great Commander of the hosts of God has sounded forth, and the quickening power of new life is showing itself. The leaders have felt it, the young knights have heard the call, and are ready for the advance. The churches are slowly awakening. May the Holy Spirit through the knightly Christ speedily come, receive a hearty welcome, revivify his followers, and lead them to sure victory.

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